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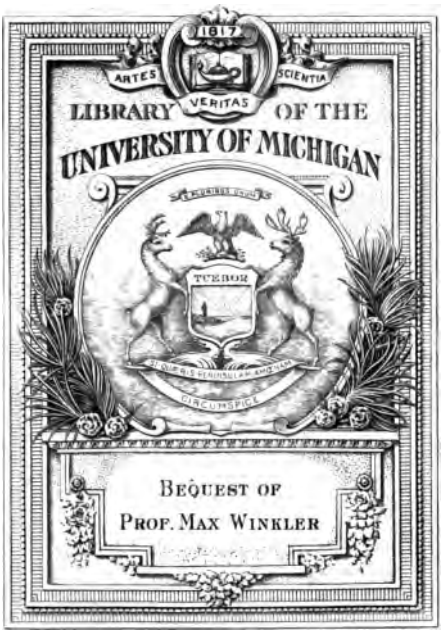
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VON

LUDWIG UHLAND,

WITH A

BIOGRAPHICAL AND HISTORICAL INTRODUCTION,
ENGLISH NOTES, AND AN INDEX,

BY

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PREFACE.

THOSE persons who take up a modern language with the immediately practical purpose of using it in conversation and correspondence, or in the perusal of technical works, will of course confine their attention to modern prose, and will rather avoid poetry as of little use for their purpose, and as tending to interfere with their acquisition of a correct prose style. The school or college however, as an institution for education and culture, cannot so restrict itself; and probably few private students of German will be willing to exclude themselves from the enjoyment of its fine poetical literature. If it be granted then that modern languages are to be learnt with an aim that includes along with practical knowledge and mental training also an acquaintance with literature, it is obviously necessary that the learner should be taught to distinguish current modern prose from what has become obsolete, and especially from a diction that is peculiar to poetry or the *style soutenu*, which with its licences and archaisms must otherwise tend to give to his own prose style an incorrect and often grotesque character. This principle has long been

recognised with regard to Latin and Greek; as applied to German and French it only receives added weight from the fact that these are languages still written and spoken. It may be said, that the student should learn his prose style only from prose writers, and be warned not to imitate what he meets with in poetry. But in every work that is really studied, a considerable mass of material must deposit itself in the student's mind, and suggest itself to him in his own composition. In this there can be nothing but gain, provided only there be that careful discrimination of style which is also necessary to the full appreciation of what is read.

A foreign language learnt at home can be thoroughly acquired only by a process of analytical examination, and a constant attention to principles reached by systematic generalisation, which it is not necessary to apply to the same extent in acquiring a mastery of the native language. This method of study must be applied even to the poetical literature; although we shall naturally choose, where it is possible, to delay the study of the great authors until the learner is so far advanced that he does not need to be unduly drawn away from the appreciation of them as literature by elementary work upon the structure and idiom of the language.

In preparing the present edition of a German poetical drama, an endeavour has been made to supply an introduction into German poetical literature which may meet the wants, so far as it is possible to do [illegible]rs, and in the narrow limits of a commentary

on a single work, of those who have as yet read only prose. It will however probably contain but little that is superfluous even to such as may already have read, but without close study, one or two poetical dramas, or a selection of shorter poems. The notes are intended for the *student*, and it has been endeavoured so to frame them, that he may be induced by their help to pursue that close analytical study, and comparison of passage with passage, which alone can lead to exact knowledge. It is hoped however at the same time, that with the omission of the notes or parts of notes which are addressed to those who are already somewhat versed in the study of language, it may be found to render suitable help to younger pupils, and to readers whose time does not admit of, or whose purpose does not require, a close and deliberate study.

Mere "translation notes" have been but sparingly given, from a conviction that they are apt to do more harm than good. The aim of the notes is to place the student in a position to work out for himself the exact meaning of what he reads, and to understand it *in the original.* He will then in ordinary cases find it to be no more than good practice in the exercise of his own resources to make out for himself the translation which, if given to him ready made, would be very likely to prove an inducement to him to deal too superficially with the original.

This little volume may be regarded as a continuation of the attempt, explained in the preface to the edition of Gutzkow's *Zopf und Schwert*, which formed

the last volume of the Pitt Press German Series, "to apply to a modern language, to some extent at least, and with suitable modifications, principles which have long been recognised in the study of Greek and Latin." The first success of such an attempt, which is comparatively new, and for which but little material lies ready to hand, must almost necessarily be imperfect. Any suggestions or criticisms from persons engaged in the teaching or study of languages will be gratefully received.

I have to acknowledge some obligation to the work of Dr Weismann on *Uhland's Dramatische Dichtungen;* I am however still more indebted to several friends in Germany for help most kindly rendered, and to the Rev. J. W. Cartmell, Fellow and Tutor of Christ's College, for valuable criticism and assistance in the revision of the MS. and the proofs.

H. J. W.

CAMBRIDGE,
December, 1881.

INTRODUCTION.

JOHANN LUDWIG UHLAND was born April 26th, 1787, in the university town of Tübingen in Württemberg, where his father afterwards occupied the post of secretary to the university. He received his first education at the grammar-school of his native town, but was according to a then prevalent custom enrolled at an early age in the university, receiving here and through private tuition the necessary preparation for his university course proper, which he did not enter upon until his eighteenth year. He was a lively, rather wild lad, fond of open-air sports, but intelligent and quick to learn. He was especially fond of acting in play with his comrades scenes from the chivalry of the middle ages, towards which his tastes were thus early turned. As he grew older, he became more retiring and reserved, even to excess; so that as a youth and a man he was often regarded, by those who did not know his modest integrity and real kindness of heart, as obstinately taciturn and morose. Though he early showed a marked facility in Latin verse, and pursued his classical studies with zeal, he appears to have been influenced in his own poetical development less by the classical literature than by that of his native country, and less by modern than by mediæval literature, and the poetry of the North. At the university it was necessary that he should take up a professional study, and external circumstances rather than his own tastes led to the decision in favour of jurisprudence. After completing his course and taking his doctor's degree, he invested the

Life of Uhland.

savings from his university *Stipendium*, or scholarship, in a journey to Paris, where however his time was less given to the study of the Code Napoléon, the ostensible object of his visit, than to that of the treasures of Old French and Middle High German poetry in the Imperial library. On his return he published a valuable essay embodying some of the fruits of his researches. After serving for a year and a half in the Ministry of Justice in Stuttgart, without salary and without the promised promotion, he established himself as a practising lawyer in the same town.

In the Wars of Liberation and the momentous events of the years 1813-15 Uhland took the deepest and warmest interest. He was prevented indeed by the condition of affairs in Württemberg, where the king remained at heart a partisan of Napoleon, and by his own family and personal circumstances, from serving his country in the field, as he appears at one time to have wished. Nor were many of his patriotic songs called forth by the great final struggle against Napoleon, in which Rückert, Arndt, and other of his contemporaries gave expression, in their more fiery strains, to the national spirit of warlike enthusiasm. No German was ever more loyally and disinterestedly patriotic than Uhland; in no German poet is true national sentiment a more pervading element. But he was a man of deep and true, rather than of enthusiastic feeling; and his patriotism found its congenial sphere rather in the labours of peaceful political development than in the scenes of war. The greater number of his *vaterländische Gedichte* were occasioned by the constitutional struggle in Württemberg which followed the peace of 1815. King Frederick had on assuming the royal title in 1806 arbitrarily annulled the old constitution, and had ruled since then as an absolute monarch. Early in 1815 he called an assembly of the Estates, and offered a new and in some respects liberal constitution. This however they steadily refused to accept as a gift of royal favour. The old constitution of Württemberg, it was maintained, though indeed in many respects obsolete and in need of revision, rested on the inviolable foundation of a contract between ruler and people;

and a firm demand was made that it should be restored before any further negotiations could take place. This demand for the restoration of "das alte, gute Recht" forms the burden of most of Uhland's "patriotic poems," which, printed on single leaves, were scattered through the land, and exercised a considerable influence both upon the minds of the people and upon the practical issue of the struggle. Some of them possess considerable poetic merit, and all show strong and warm, if occasionally rather narrow patriotic feeling. The poem entitled *Nachruf*, beginning "Noch ist kein Fürst so hoch gefürstet," breathes a bold and manly spirit of liberty, and shows clearly that Uhland, in resisting with all his strength, as a poet and a politician, the introduction of a constitution greatly superior to the old one, was animated solely by fidelity to a principle upon which he felt that the liberties of a people were based, and by the surrender of which any immediate advantages would be dearly purchased. Of his readiness to make great personal sacrifices to his convictions he gave proof in his steadfast refusal to seek or accept any post, which would necessitate his taking an oath to a king who was ruling in defiance of the fundamental conditions of his office. But the history in detail of Uhland's part in the struggle, and of his later activity as a politician, seems to show that he was deficient in some of the qualities most essential to a statesman. Like so many of the learned men of his nation, he was too much a theorist to recognise duly the conditions and requirements of practical and public life. He had moreover in his own character too much of simple straightforwardness and of stern unbending loyalty to conviction and duty, to be able to reconcile himself to diplomacy and compromise. The result of the conflict was the hurried acceptance in 1819, at the time of the Karlsbad Decrees, of a constitution which was indeed based on the principle of contract between prince and people, for which Uhland and his party had so persistently contended, but which was in many points inferior both to that first offered by King Frederick, and to a second one proposed by his more liberal successor, William I. The introduction of the new constitution was celebrated by a representa-

tion in the Stuttgart *Hoftheater* of Uhland's *Herzog Ernst*, for which occasion the prologue was composed by special request.

Uhland was at once elected by the town of Tübingen into the second chamber of the *Landtag* or parliament thus established, of which he was for many years one of the most active and influential members, the advocate of liberal reforms and the watchful guardian of civil liberties and popular rights. His patriotic and democratic sentiments, and the devotion with which he strove to serve the interests of his country, both as a representative of the people in Württemberg and later as a member of the short-lived German Parliament in Frankfurt, contributed perhaps no less than his poetical productions to the great popularity throughout Germany which he enjoyed in the latter part of his life. But neither legal nor political pursuits were really congenial to Uhland, and in the inevitable disappointments and discouragements of a time which brought so much disappointment to German patriots, he often longed for quiet and leisure for his studies in mediæval literature and popular poetry. In 1826 he declined re-election; in 1830 he was appointed to a professorship of German Literature, the prospect of which had been long held out to him, in the University of Tübingen. But in this congenial sphere he was not long left undisturbed. The liberal and national movement in Germany had been stirred up anew by the Paris Revolution of July, 1830, and Uhland considered it his duty to respond to the appeal made to him to resume his parliamentary activity. When in 1833 the government, displeased with his liberal opposition, refused him the necessary leave of absence from his professorial duties to attend the Landtag, he at once sacrificed his professorship, and returned to his political pursuits. In 1838 he again declined re-election, and resumed his literary labours, from which he was but once more called away, when in 1848 he was sent to Frankfurt, first by the ministry in Württemberg as one of the seventeen *Vertrauensmänner*, and afterwards by the district Tübingen-Rottenburg as a member of the National Assembly. After the failure of this ill-directed and unfortunate attempt at German unity, he retired to Tü-

bingen and lived henceforth uninterrupted in the pursuit of his favourite studies until his death. He was an esteemed correspondent and a valued friend of some of the first German scholars of his time, but he avoided as far as possible, with the same retiring modesty which had always characterized him, the admiring homage his countrymen were eager to render him, and declined several public distinctions of a very flattering character that were pressed upon him. In personal appearance he was a very ordinary, almost insignificant looking man, in dress scrupulously neat, but exceedingly plain, in speech not fluent, in general intercourse ever ready to listen rather than to speak, and shrinking from anything that might look like a parade of his own opinions or performances. Of his kindly nature and tenderness of heart his biographers narrate several traits; his unobtrusive helpfulness and charity, and the thoughtful consideration even for the lower animals which would make him often rise from reading to open the window for a foolish moth seeking its death in the flame of the candle. He was fond of children and young people, and many a student was helped by him through his university course; many a young would-be poet received from him the most considerate advice and kindly warning. His habits of life were regular and simple, and he enjoyed robust and vigorous health even in his old age, until shortly before his death, which took place Nov. 13th, 1862.

Works.

Uhland began his literary career in connection with the so-called "Romantic School," in its later development, though he never fell into the fantastic extravagance and unreal sentiment which characterized many of its members. The Romanticists had turned away in disgust from the real life of the cheerless present, and had taken refuge in the study and revival of the middle ages, their poetry, art and religious feeling. Some of them had turned to the older German and Scandinavian popular poetry and heroic legend, which however they but imperfectly understood, and in imitating often only caricatured. The brothers Grimm did much, by their scholarly researches and the disquisitions founded upon them, and next to them no

one did more than Uhland, both as a poet and a scholar, to give a healthy direction and a basis of reality to this interest in mediæval life and literature, and in the popular poetry and mythology of earlier times. It has already been mentioned how this mediæval lore had taken hold of him while yet a boy, and influenced from the beginning the direction taken by his early developed poetic talent. He became the centre of a group of young poets, most of them countrymen of his own, and hence generally known as the *Schwäbische Dichterschule.* His own poetical production however became intermittent at a comparatively early period, and gave place almost entirely, while he was yet hardly past middle life, to his literary and antiquarian pursuits. His interests were chiefly directed to researches into the legend and mythology of the North, and the connection between legend and history, to the older heroic poetry, and especially to the German *Volkslieder*, of which he published a valuable collection. Most of his tours throughout Germany, continued until late in life, were largely directed towards the gathering of the material, derived either from ancient literary monuments, or from still living tradition, and the study of localities and people, which he embodied in his contributions to the history of antique poetry and legend. Eight volumes of *Schriften zur Geschichte der Dichtung und Sage* were collected and published after his death.

Poems.

Uhland's poetry derives its chief inspiration from communion with nature, and from ancient story. Both in language and style, and in the character of the thoughts and sentiments, it is marked by great simplicity, the simplicity of perfect naturalness. Uhland is one of the few highly educated poets who have written songs which have struck the tone and attained the popularity of the true *Volkslied.* Some of his lyrics show a considerable resemblance, in simple charm, in melody and directness of effect, to those of Goethe, and deservedly rank very near to these in popular esteem. It was however as a lyric-epic poet, by his *Balladen und Romanzen*, that Uhland won his chief and most enduring fame. Some of the poems which he placed under this head have too slight a basis of incident to be

classed as ballads, but among these chiefly lyrical romances are to be found some of the gems of his poetry, *Das Schloss am Meere*, *Der Wirthin Töchterlein*, *Der gute Kamerad*, and others. Among his ballads properly so called are many, such as *Des Sängers Fluch* and *Bertran de Born*, which will probably be as lasting in popularity as those of Schiller and Goethe, while others such as *Der Waller* and *Die verlorene Kirche* will always be highly esteemed by the lovers of exquisite poetry. The life which Uhland depicts, whether of outward event or of inward feeling, is indeed neither wide in range, nor prevailingly of a very stirring character. But the scenes and incidents of his poems show a fine tact in selecting from the story of the past only what has an abiding human interest, and rejecting whatever is merely accidental, and would now be felt to be disturbing; and are portrayed with the skill of a painter who with a few chaste touches puts before us a picture complete in tone and outline. There is a great charm in the expressive brevity of his musically flowing lines, and the sentiment is always warm and true, and not seldom of a winning tenderness and grace.

Dramas.

Of Uhland's dramas, only two of which, *Ernst, Herzog von Schwaben*, and *Ludwig der Bayer*, were completed, several others remaining unfinished, it is unnecessary to say much. They are distinguished by the same excellences as his shorter poems, already characterized, but they are lacking in true dramatic life. The onward movement of the action is too slow, and too much interrupted by long passages of narrative and reflection. Their general tone is more epic and lyrical than dramatic; they are rather dramatised pictures of a bygone time than dramas suited for the stage, on which they have never attained success. Uhland has failed here as Goethe also to a great extent failed; but his failures, like Goethe's, are from the broader point of view of literature better than most men's successes. The classical simplicity of style and the nobleness of tone, which make Goethe's *Iphigenie* one of the purest pearls of German literature, have perhaps never found a nearer,—if still a distant—parallel in a German poet than in Uhland.

Our play, *Ernst, Herzog von Schwaben*, was written in 1816-17, in the midst of the political agitations mentioned above, and of the unhappy reaction which followed upon the national rising in the Wars of Liberation. The prologue shows how Uhland, while drawing a picture of times long past, found in them a parallel with the present. What gives unity to the piece is the moral idea it is intended to illustrate and exalt, that of *mutual fidelity*[1] *in friendship*, unwavering in life and death. The plot is taken from a story already familiar to the people in a legendary form. For the background we have a period of mediæval history characterized by a tenacious struggle[2] between imperial ambition on the one hand, which combined the aim of self-aggrandisement with that of establishing a strong and united empire as the protector of civil order; and on the other, the spirit of ungoverned freedom and impatience of any central authority, among the princes who ruled the various provinces or duchies of the empire. Konrad represents one side; Duke Ernest, and still more his vassal and friend Werner, the other. The imperial power wins the day; the action and the catastrophe assume a tragic character because the ruin of Ernest and Werner is the result of a conflict between their loyalty as friends and their duty as subjects.

Herzog Ernst.

Uhland's chief historical authority, whom he has for the most part closely followed, is Wipo's Life of Konrad II.[3] Wipo or Wippo, probably a Burgundian by birth, was chaplain and at the same time an influential statesman at the court of Konrad II. and afterwards of Henry III. He was a man of considerable culture, and endeavoured to mould his Latin style after classical models, especially Sallust, mixing with it however something of the style of thought and language of the Christian fathers. His last editor, Bresslau, does not rate the value of his work so highly as Pertz; but it is written in a style that inspires confidence in the person of the author, and is probably on the whole fairly impartial and reliable. He omits

Authorities. Wipo.

[1] Cf. in the play, ll. 436 ff.

[2] *Ib.*, ll. 301—2.

[3] Wiponis *Gesta Chuonradi II. Ex Monumentis Germaniae Historicis recusa.* Recognovit Hen. Bresslau. Hannoverae, 1878.

indeed, or passes over lightly, some things which might not have pleased his patron Henry III., and he is not in all points equally well informed, as he was often withdrawn by illness from the scenes he had to narrate. It will be convenient to give in brief connected narrative the historical material, drawn from Wipo or elsewhere[1], of which Uhland has made use, or which may be needful to make clear the connection of events and the references in the drama, where the notes do not afford a fitter place.

Historical Introduction. Election of Konrad II.

The Emperor Henry II., called the Pious, the last of the Saxon line, died in 1024, just when a hard-won success was crowning his efforts for the re-establishment of unity and order in the empire. No arrangement with regard to the succession had been made during his lifetime, and it was much feared that in the struggle for election to the imperial dignity the dissensions and divisions of a time but shortly past would return. But these fears soon proved to be groundless. The great nobles of the empire, and the rival peoples occupying its various provinces, sank their differences and private ambitions in the general desire to select for the empire a worthy head. An elective assembly of all the freemen of the empire, that is, the princes and nobles with their trains of followers, came together at Kamba, in the valley of the Rhine, near Mainz. At first a few were chosen out of the many, and from these few the choice was reduced to two Frankish nobles, sons of brothers, and bearing the same name, Kuno or Konrad. The elder Konrad, afterwards called the Salian[2],

[1] The chief work here consulted, besides Wipo's monograph, has been Giesebrecht's *Geschichte der deutschen Kaiserzeit*, 2. Aufl. 2. Bd. 1860. Weismann's summary has also been found useful.

[2] The name Franks was applied early in the third century to a number of Germanic tribes collectively, which were afterwards divided into the Salian Franks, those on the Lower Rhine, and the Ripuarians, who occupied the right bank of the Middle Rhine, with stretches of territory further south. It was the Salians who founded the great Frankish kingdom, which reached its height under the Emperor Charles the Great. At the period with which we are concerned, after the final break up of Charles' dominion, *Franken* or Franconia was the name borne by the

had by his marriage with Gisela, the widow of Duke Ernest I. of Swabia, acquired a considerable addition to his own possessions in Franconia and on the Rhine. This union had excited much opposition against him, and led the Emperor Henry II. to remove Gisela's son Ernest, whom he had invested with the duchy of Swabia after his father's death, from the guardianship of his mother to that of his uncle, Archbishop Poppo of Trier. The church was also scandalised at Konrad's marriage with a princess who was related to him (Gisela was the sister of Konrad's aunt by marriage), and who had been so short a time a widow. But Konrad possessed all the qualities felt to be at that time required for the preservation of order and the protection of existing rights. He was a man of firm will, generous but prudent, possessed of skill in dealing with men, and adorned with all knightly virtues. The majority inclined to him, but feared to stir up enmity and disunion, so long as they did not know the mind of the rival candidate and of the princes who supported him. The elder Konrad approached his cousin and conferred with him; the people in the distance saw by their brotherly embrace that they were in friendly agreement. Aribo of Mainz gave the first vote for the elder Konrad, and was followed first by the other ecclesiastical princes, then by the younger Konrad and the rest. Only the nobles of Lorraine had gone away in discontent that the choice had not fallen upon the younger Konrad, who was the stepson of Frederick, Duke of Upper Lorraine. Konrad the Salian was accordingly elected

most important of the duchies into which Germany was divided. Franconia occupied the centre of the empire; to the north lay the Saxons and Thuringians, with Slavonian tribes to the east of them; on the east and south-east were the *Baioarii* or Bavarians; to the south lay Swabia, on the west and north-west were Upper and Lower Lorraine, which then formed a province much larger than the modern Lorraine. The eastern part of Franconia was called *Ostfranken*, the western at one time *Rheinfranken*. Though some tribes and individuals still called themselves 'Salic,' this designation no longer referred to a distinct part of the Frankish territory, and must have been assumed either because the famous Salic Code was in force among them, or because they were proud to trace their descent from the race which had brought glory to the Frankish name. (Cf. Waitz, *Deutsche Verfassungsgeschichte*, 5. Bd., 162—4.)

with loud acclamation, received the insignia from Kunigunde, the widow of Henry II., who had held the reins of the empire since his death, and went on the same day in festive procession to Mainz, where he was crowned. Archbishop Aribo however refused to crown with him his wife Gisela, whose marriage he regarded as unlawful. She was afterwards crowned at Cologne by Archbishop Piligrim.

The Empress Gisela.

The Empress Gisela was the sister of Duke Hermann III. of Swabia, and by her mother the niece of King Rudolf III. of Burgundy. By her second husband, Ernest, Margrave of Austria, she had two sons, Ernest and Hermann. On the death of her brother in 1012 the Emperor gave Swabia in fief to her husband, who however ruled only three years, being killed in the chase by an arrow shot by one of his own knights, according to the chronicler Thietmar "rather accidentally than of purpose." The same authority relates that his dying message to his wife was "to preserve her honour and not to forget him." Gisela's marriage with Konrad took place however in the following year, 1016. Her son Ernest, then a minor, was at the time of Konrad's election in full possession of his duchy, and is mentioned as the fourth voter among the dukes. Her claims to the succession of Burgundy Gisela had formally transferred to Henry, her only son by the marriage with Konrad.

The Burgundian succession.

Rudolf III., the old and feeble king of Burgundy[1], being without direct heirs, and in need of support against his turbulent vassals, had in 1006 appointed the Emperor Henry II., the son of his eldest sister, as his successor, and had given up to him the city of Basel as a pledge. On the death of Henry, Rudolf reclaimed Basel,

[1] This kingdom of Burgundy was formed by the union, in A.D. 937, of two kingdoms, called respectively the kingdom of Provence or Burgundy, including Provence, Dauphiné, the southern part of Savoy, and the country between the Saone and the Jura, and the kingdom of Trans-Jurane Burgundy, including the northern part of Savoy, and all Switzerland between the Reuss and the Jura. Bryce's *Holy Roman Empire*, pp. 447—8.

asserting that the contract had been made with Henry as a private prince, and his next of kin, not as emperor. Konrad however took the opposite view, urging that Henry would not as a private prince have employed imperial forces and means in order to effect the occupation of Basel, and to secure to himself the succession, in face of the opposition of the Burgundian nobles. To his chief claims as Emperor, Konrad also added a further claim as the husband of Rudolf's niece. He repossessed himself of Basel, and thus gave clearly to understand that he intended to hold fast what he regarded as his established right to the reversion of Burgundy.

Ernest's first rebellion.

But Konrad's stepson Ernest held himself to be through his mother Gisela the rightful successor of his uncle. In order to establish his claims he joined in revolt with Count Odo of Champagne, himself a nephew of Rudolf and a claimant to the succession, with King Robert of France, the Dukes of Lorraine, the younger Konrad, and others. The Emperor however succeeded by prompt and energetic measures in breaking up the alliance; Duke Ernest made his submission, and through the intercession of his mother and his brother Henry, was pardoned and again received into favour. Konrad now marched to Italy, to subdue the disturbances which had broken out there immediately upon the death of Henry II. Before doing so he caused his son Henry, a boy eight years old, to be nominated, with the consent and guarantee of the princes of the empire, as his successor to the imperial throne. Henry was then given in charge to Bishop Bruno of Augsburg, to whom also was entrusted the conduct of imperial affairs in Germany during Konrad's absence. The Emperor took Ernest with him to Italy, but after a brief service invested him with the abbey of Kempten, and dismissed him with honour to his Swabian territories, hoping that his presence would help to keep the peace in Germany. In March, 1026, Konrad received the crown of Lombardy at Milan; at Easter, 1027, he was crowned with his consort Gisela at Rome, and soon afterwards returned home, after restoring peace throughout Italy.

During his absence Ernest had again risen in rebellion, supported by Count Werner[1] of Kiburg, and by Count Welf, a powerful Swabian noble at that time in violent feud with Bishop Bruno of Augsburg, who had just left for Italy to join the Emperor. While Welf fell upon the territories of his enemy Bruno, Ernest invaded Alsace, destroying there several castles belonging to Count Hugo of Egisheim, a relative of the Emperor, and then made an inroad into Burgundy. Meeting however here with resistance from Rudolf, who feared to receive an open enemy of the Emperor, he withdrew to the neighbourhood of Zürich, where he took up a fortified position, making it the centre for plundering expeditions, in which especially the monastery of Reichenau and the abbey of St Gall suffered severely.

Second rebellion.

On the Emperor's return a Reichstag, or general assembly of the nobles of the empire, was convened at Ulm, July, 1027. Duke Ernest came among the rest, not however to tender his submission, or in any way to humble himself, but relying upon the support of his vassals to enable him to make advantageous terms with the Emperor, or this failing, to withdraw in safety. But when he conferred with his followers, and exhorted them to stand true to their liege lord, the Counts Frederick and Anshelm gave answer for the rest, that they had indeed sworn fealty to him, but as free men and vassals of the Emperor; against all other enemies they were his loyal followers, but against the Emperor, as their highest lord, and the protector and guarantor of their freedom, they might not do him service. Finding himself thus forsaken, Ernest surrendered unconditionally, and was banished to the castle of Gibichenstein, situated on a rocky eminence by the river Saale, near to Halle. Konrad marched through Alamannia[2], and reduced those who had joined in the rebellion to

Reichstag of Ulm.

[1] So he is called by most chroniclers; Wipo calls him Wezelo, and also in the Volksbuch he bears the name Wezel. Wezelo or Wezilo is the diminutive form of Werinhari or Werner. Weismann.

[2] The names Alamannia and Swabia (*Alamanni*, *Suevi*, collective names for a number of allied tribes) were at this time used interchange-

obedience. The government of the duchy he seems for the time to have taken into his own hands. Count Welf made his submission, and was compelled to make full restitution to the bishopric of Augsburg. After a short imprisonment he was set free and restored to his fiefs and dignities[1]. Count Werner was put to the ban of the empire, but succeeded in making good his escape, after being besieged for three months in his strong castle of Kiburg, near to Zürich.

Settlement of the Burgundian question.

On his way from Alamannia to Franconia, Konrad was met by Rudolf of Burgundy, and a conference of the two monarchs took place at Basel. Chiefly through the mediation of the Empress Gisela, a definite and final agreement was arrived at, by which the compact made with Henry II. was renewed with Konrad, to whom the succession to Burgundy was thus secured, a share in the government being at once conceded to him. After Rudolf's death Burgundy was to become a constituent and inseparable part of the empire.

In Franconia the Emperor received the submission of the younger Konrad, who had secretly instigated and abetted Duke Ernest in his rebellion. He was now kept for a time a prisoner at large, but was finally restored to his honours and possessions. Some years afterwards[2] he received from the Emperor the possessions of Adalbero, Duke of Istria and Carinthia, who had been vehemently denounced as a traitor by the Emperor, and with his two sons banished from the empire. From this time forth the younger Konrad remained faithful to the Emperor.

ably. The Duchy of Alamannia formed the south-west portion of Germany, including Alsace and the eastern part of the present Switzerland. It was bounded on the north by East and West Franconia, on the west and south-west by Upper Lorraine and Burgundy, and on the east by Bavaria, including however a strip from the south-western portion of the present kingdom of that name.

[1] Uhland (l. 917) represents him as banished from the empire, connecting his name with that of Adalbert or Adalbero of Carinthia.

[2] Wipo in Chap. 21 says "Paulo post," but in Chap. 33 he again mentions the banishment of Adalbero, giving its right date as 1035. Uhland (918, 261 ff.) places it before Ernest's release from imprisonment, and represents it as following upon defeat in war.

In the year 1028 Konrad caused his youthful son Henry, with the concurrence of the princes of the empire, to be crowned at Köln as German King[1]. This was the first considerable step towards the goal of his ambition, the establishment in his own family of the hereditary right to the imperial dignity.

Coronation of Henry II.

In May, 1029, Duke Ernest was at the intercession of his mother released from his imprisonment, and Konrad bestowed upon him the Duchy of Bavaria in place of his own Swabian territories, which on account of their neighbourhood to Burgundy it was not considered prudent to restore to him, more especially as Werner of Kiburg was still free and living a wild and roving life. Ernest however never came into actual possession of Bavaria, and Konrad made up his mind to reinstate him in his own duchy. In the following year the Emperor celebrated Easter at Ingelheim in the Palatinate. Here he declared himself willing to restore his stepson Ernest to the Duchy of Swabia, in compensation for the loss of his hopes with regard to Burgundy, on condition of his taking an oath to pursue as a foe of the empire his vassal and former intimate friend, Werner of Kiburg. Upon Ernest's indignant refusal to do this, he was pronounced a public enemy of the Emperor, and left the court, accompanied by a few followers. Konrad now gave the Duchy of Swabia to Ernest's younger brother Hermann, placing him under the care of Warmann, Bishop of Constance. With the assent of a general assembly of the princes Konrad put Ernest to the ban of the empire, and caused him and all his followers to be excommunicated by the assembled bishops, at

Release of Ernest. Outlawry.

[1] In the middle ages it was not uncommon for the heir to a throne to be crowned during his predecessor's lifetime, in order that on the death of the latter he might at once step without dispute into his possessions. Many Emperors and German Kings thus caused their successors to be elected and crowned during their own lifetime, not however surrendering to them any part of their authority. Henry VI., and all who after him were thus elected and crowned during the life of the Emperor, took the title of "King of the Romans," a style first adopted by Henry II. before he had gained the right to the imperial title by coronation at Rome at the hands of the Pope.

the same time declaring forfeit all their possessions. Even the Empress Gisela now gave up her misguided[1] son, and took a public and solemn oath not to take vengeance or to bear malice on account of any treatment he might receive.

The final struggle.

Ernest was joined by his sole remaining friend and faithful vassal, Werner of Kiburg. With him and a few other followers he fled to his cousin Odo of Champagne, who like himself had been disappointed in his hopes of Burgundy. But Odo either would not or dared not give him any consolation or encouragement against the Emperor, and he returned to Swabia, in the last hope that his presence might re-awaken the sympathy and loyalty of his former vassals. Here also he found himself disappointed, and was finally obliged to retreat to the wildest districts of the Black Forest, where for some months he found refuge in the fortified castle of Falkenstein, the ruins of which, not far from Schramberg, may still be seen. After supporting himself for a time by plundering expeditions ("praeda miserabili"), he was at length hemmed in on all sides by imperial troops; and finding escape cut off, he did not await the attack, but sallied forth, "holding an honourable death to be better than a shameful life." He soon came upon a camp just forsaken by Count Mangold, a vassal of Konrad's, who had been entrusted by him and by Bishop Warmann with the duty of protecting the neighbourhood against the outlaws. Eager for vengeance, Ernest and his little band of followers now pursued their pursuers; they soon met, and a fierce struggle began. The Duke's men, caring nothing for their lives, rushed into destruction; Ernest himself, "sparing none, was not spared," and fell covered with wounds. With him fell Count Werner, for whose sake all this had come to pass; also two noblemen, Adalbertus and Werin, and many others. On the other side fell Count Mangold himself, and many of the Emperor's men. Ernest's body was taken to Constance and there buried, after the removal of the ban of excommunication. When

[1] "Filium inconsultum sapienti marito postponens." Wipo.

the Emperor received the news, he is said to have quoted the proverb,

"Raro canes rabidi foeturam multiplicabunt."

The tragic end of Duke Ernest made a great impression upon the minds of the people, who were always inclined to regard any resistance against high-handed authority as a struggle in the cause of freedom, and were stirred to admiration and sympathy by his fidelity in friendship, and his manly courage. His conflict with the Emperor became the subject of popular songs and ballads, which were interwoven with those already current concerning the earlier and somewhat similar struggle between the Emperor Otto I. and his son Liudolf. The mingling of the two gave rise to a heroic poem, in which Ernest and Liudolf became one person, and the historical elements were confused, and mixed up with mythical stories of adventure in the Crusades and with oriental fable. Thus arose the *Volksbuch* "Herzog Ernst," which in the most various forms and versions remained for centuries one of the most popular legends in German mythical literature.

The *Volksbuch.*

Uhland has deviated in but few points, except where the economy of the drama required it, from the historical facts as above related. Henry's coronation, Ernest's release from imprisonment, the offer of reinstatement, and the pronouncing of the ban of the empire and of excommunication, are all grouped together in the year 1030, and are all made to take place at Aachen. Ernest is represented as having been still under guardianship at the time of Konrad's election; and the vague hint of a chronicler has served as the foundation for a story of young love and bitter separation. The parts assigned to Mangold von Veringen, Adalbert von Falkenstein, and Warin, are with the exception of the slight historical facts mentioned above, the free invention of the poet. The characters of Gisela and of Ernest himself are also freely treated according to the exigencies of the poet's plan. It still remains for us briefly to mention the facts of history which, really occurring after Ernest's death, have been anticipated by Uhland, and woven into his story. King Rudolf of Burgundy,

Deviations from history in the play.

Later events woven into it.

called *der Träge*, died in 1032, having first commissioned one of his nobles to deliver into the hands of Konrad the crown, the spear of St Maurice as representing the banner of his realm, and the other insignia of the kingdom. Count Odo of Champagne however again asserted his claims and invaded Burgundy. Konrad concluded an alliance with Henry I., the young King of France, which was sealed by Henry's betrothal to the Emperor's little daughter Matilda, who however died two years later. Supported by the French alliance, Konrad succeeded in reducing Odo to submission, and in 1034 the subjugation of Burgundy was complete. In 1037, while the Emperor was engaged in subduing in Italy the disturbances raised by Bishop Aribert of Milan, Odo again rose in rebellion, and invaded Lorraine. Aribert had offered him the crown of Lombardy, and he cherished the ambitious hope of being able to unite upon his head three crowns. But he was defeated and slain by Duke Gozelo of Lorraine, who caused his head to be severed from his body, and sent it to the Emperor as a trophy, together with the banner of Champagne. In Italy Konrad's success was considerably furthered by the fidelity of the Margravine Bertha of Susa, as a reward of which he invested his stepson Hermann, Duke of Swabia, who had married Bertha's daughter Adelheid, with the Mark of Susa. But the homeward march had been too long delayed, the hot season came, and with it the plague in the German camp, of which Hermann died with a great part of the army. His body could not be brought to Constance, and was buried at Trent.

It has already been said that Uhland's dramas are not suited for actual representation. The few occasions on which "Herzog Ernst" has been put upon the stage have been called forth by patriotic feeling, and affectionate regard for one of the most national of German poets, who has celebrated in verse the "Deutsche Treue," which Germans are proud to regard as a national virtue. The whole of the first act indeed, and some parts and situations in the others, are really dramatic, and would be effective on the stage. The plot is clear, and is carefully and consistently worked out. The characters are well conceived;

and if they do not all possess a very strongly marked individuality, they are drawn with many fine traits and touches that to the reader give them interest and life. But in the play as a whole, dramatic movement is wanting; the plot presents too few salient points to bear extension over five acts, and the passages of narrative and sentiment, whatever beauties they may have of their own, impede too much the course of the action, and are themselves fully appreciated only when a repeated perusal gives us leisure to do them justice. We cannot help feeling too that Werner rather than Ernest is the real hero. Ernest is too much crushed by misfortune, and his heroism is through the greater part of the play of too passive a nature and too much tinged with melancholy for him not to suffer somewhat as a dramatic hero by contrast with the more stout-hearted Werner. Nor can it fail to affect to some extent our enjoyment of the drama that when we turn aside for a moment from our admiration of the loyalty of the two friends to each other, we are unable to sympathise freely and warmly with either party in the struggle which forms the background of the piece. However we may admire the personal qualities of our heroes, we cannot give our approval to the wilfulness and selfishness, but thinly concealed, which characterize the striving of the princes after personal independence and arbitrary power, at the cost of the unity and well-being of the empire. On the other hand there can be little enthusiasm in our approval of the issue of the struggle in the triumph of the imperial cause. This is indeed the triumph of order and of national consolidation, but it is also that of the personal ambition of a man whose character inspires respect, but does not kindle sympathy, a triumph too that has been won by the ruin and tragical death of men towards whom our feelings have warmed with enthusiastic admiration.

In spite however of all the defects which candid criticism may reveal, Uhland's "Herzog Ernst" will still remain, after the great classical dramas of Goethe and Schiller, one of the best dramatic poems in German literature, and one of those works which no true German can read in his youth without a quickening

interest, or will turn to in later life without a kindly remembrance. A fair and appreciative judgment may be briefly expressed in the words of Otto Jahn, when he says, "Uhland's dramas are among the most precious pearls of our literature; they will indeed hardly produce a thrilling effect upon the stage, but their many beauties will assure to them the lasting favour of all who read them."

Ernst, Herzog von Schwaben.

Trauerspiel

in

fünf Aufzügen.

Prolog.

Ein ernſtes Spiel wird euch vorübergehn.
Der Vorhang hebt ſich über einer Welt,
Die längſt hinab iſt in der Zeiten Strom,
Und Kämpfe, längſt ſchon ausgekämpfte, werden
Vor euern Augen ſtürmiſch ſich erneun.

Zween Männer, edel, bieder, fromm und kühn,
Zween Freunde, treu und feſt bis in den Tod,
Preiswerthe Namen deutſcher Heldenzeit,
Ihr werdet ſehn, wie ſie geächtet irren
Und, in Verzweiflung fechtend, untergehn.

Das iſt der Fluch des unglückſel'gen Landes,
Wo Freiheit und Geſetz darniederliegt,
Daß ſich die Beſten und die Edelſten
Verzehren müſſen in fruchtloſem Harm,
Daß, die fürs Vaterland am reinſten glühn,
Gebrandmarkt werden als des Lands Verräther
Und, die noch jüngſt des Landes Retter hießen,
Sich flüchten müſſen an des Fremden Herd.
Und während ſo die beſte Kraft verdirbt,
Erblühen, wuchernd in der Hölle Segen,
Gewaltthat, Hochmuth, Feigheit, Schergendienſt.
Wie anders, wenn aus ſturmbewegter Zeit
Geſetz und Ordnung, Freiheit ſich und Recht
Emporgerungen und ſich feſtgepflanzt!
Da drängen die, ſo grollend ferne ſtanden,
Sich fröhlich wieder in der Bürger Reihn,

Da wirket jeder Geiſt und jede Hand
Belebend, fördernd für des Ganzen Wohl,
Da glänzt der Thron, da lebt die Stadt, da grünt
Das Feld, da blicken Männer frei und ſtolz;
Des Fürſten und des Volkes Rechte ſind
Verwoben, wie ſich Ulm' und Reb' umſchlingen,
Und für des Heiligthums Vertheidigung
Steht jeder freudig ein mit Gut und Blut.

Man rettet gern aus trüber Gegenwart
Sich in das heitere Gebiet der Kunſt,
Und für die Kränkungen der Wirklichkeit
Sucht man ſich Heilung in des Dichters Träumen.
Doch heute, wen vielleicht der Bühne Spiel
Verwundet, der gedenke, ſich zum Troſte,
Welch Feſt wir wahr und wirklich heut begehn!
Da mag er ſehn, für was die Männer ſterben.

Noch ſteigen Götter auf die Erde nieder,
Noch treten die Gedanken, die der Menſch
Die höchſten achtet, in das Leben ein;
Ja, mitten in der wildverworrnen Zeit
Erſteht ein Fürſt, vom eignen Geiſt bewegt,
Und reicht hochherzig ſeinem Volk die Hand
Zum freien Bund der Ordnung und des Rechts.
Ihr habt's geſehen, Zeugen ſeid ihr alle;
In ihre Tafeln grab' es die Geſchichte!
Heil dieſem König, dieſem Volke Heil!

Personen.

Kunrad der Zweite, römiſcher Kaiſer.
Giſela, ſeine Gemahlin.
Heinrich, Kunrads und Giſelas zwölfjähriger Sohn.
Ernſt, Hermann, } Söhne der Giſela erſter Ehe.
Warmann, Biſchof von Konſtanz.
Odo, Graf von Champagne.
Hugo von Egisheim, Graf im Elſaß.
Werner von Kiburg, Mangold von Veringen, } Grafen in Schwaben.
Adalbert von Falkenſtein, Warin, } ſchwäbiſche Edle.
Geiſtliche und weltliche Reichsſtände. Kriegsleute. Volk.

Die Handlung fällt in das Jahr 1030.

ARGUMENT TO ACT I.

Sc. I. The Emperor Konrad II., having secured the election of his young son and heir Henry (afterwards the Emperor Henry III.) as German King, and consequently his successor in the empire, is about to celebrate Henry's coronation at Aachen; an event which he regards as a decisive step achieved in his cherished endeavour to make the imperial dignity hereditary in his own family. The Empress Gisela seizes the opportunity to intercede for her son by a former marriage, Ernest II. Duke of Swabia, who, having twice risen in rebellion against Konrad, in defence of his claims to the succession to Burgundy (his mother being the niece of the old and childless King Rudolf), has been deprived of his duchy, and has already suffered three years' imprisonment. Konrad himself claims Burgundy as falling to him through his predecessor, the Emperor Henry II., who was the son of Rudolf's eldest sister, and whom Rudolf had appointed heir to his kingdom,—whether however as emperor, to be succeeded by following emperors, or only as his nearest kinsman, is the point in dispute. Konrad declares himself willing once more to pardon Ernest, but makes Gisela swear that if he revolt a third time, refusing to abide by the conditions imposed by emperor and empire, she will not help him, nor revenge what may be done to him, nor further petition in his behalf. Konrad has anticipated Gisela's wishes, and Ernest appears, broken by imprisonment into repentance and submission. All now proceed to the ceremony of the coronation.

Sc. II. In the hall of the Assembly of the Empire a conversation takes place between Count Mangold of Veringen, one of the vassals of Duke Ernest who forsook him at the Diet of Ulm, and went over to the side of the emperor in the Burgundian dispute, and his uncle, Bishop Warmann of Constance, who has had in charge the conduct of affairs in

Swabia, and who has just been drawing up a new deed of enfeoffme for Duke Ernest. Mangold, rewarded by the imperial favour, h cherished still more ambitious hopes, which are now frustrated Ernest's restoration to his duchy; he is also moved to compunction a self-reproach by the wan and haggard appearance of his former lie lord, to whom he has been so faithless. Warmann reproves Mangc for his faintheartedness, and expresses his distrust in the reconciliati between the high-handed emperor and his stepson, and his belief th the old antagonism between imperial ambition and the self-willed spi of independence among the princes must soon lead to a fresh outbrea and thus open up to Mangold the way to honour and power. Konr appears in the midst of the princes and magnates of the empire, a declares his purpose to reinvest Ernest, who has formally renounced claims to the Burgundian succession, with the Duchy of Swabia. I demands however as a condition, that Ernest shall not suffer the ou lawed Count Werner of Kiburg, the former instigator and associate his revolt, within his dominions, but shall promise to seize and deliv him up, if discovered there, to the imperial power. Ernest pleads i dignantly against this demand, and steadfastly refuses to betray his lo vassal and faithful friend. Konrad consequently adjudges the duchy Ernest's younger brother Hermann, and formally pronounces up Ernest the ban of the empire, which is approved and confirmed the assembled princes. Warmann follows in the name of the bishc of the empire with the curses of excommunication, and Ernest g forth a doomed outlaw, but unshaken in his resolution never to gi up his friend.

Erster Aufzug.

Erste Scene.

Saal im Palaste zu Aachen. Auf beiden Seiten Eingänge, in der Mitte eine Flügelthür.

Kaiser Kunrad tritt von der Rechten auf, seinen Sohn Heinrich an der Hand führend, beide festlich gekleidet.

Kunrad.

Die Sonne, die sich strahlend dort erhebt,
Sie führet einen folgeschweren Tag
Für mich und dich, geliebter Sohn, herauf.
Geweihet sollst du werden und gekrönt
Zu Aachen hier, der alten Krönungsstadt,
Als deutscher König; Erbe sollst du heißen
Des Thrones, der vor allen herrlich steht.
So stellt sich mir die große Hoffnung fest,
Daß mein Geschlecht, der sal'sche Frankenstamm,
Begründet sei als Deutschlands Herrscherhaus.
Noch fassest du die volle Deutung nicht;
Jedoch geziemt es dir, an solchem Fest
Dich würdig zu benehmen, achtsam, ernst,
Denn reiche Zukunft schwebt ob deinem Haupt.

Swabia, and who has just been drawing up a new deed of enfeoffment for Duke Ernest. Mangold, rewarded by the imperial favour, has cherished still more ambitious hopes, which are now frustrated by Ernest's restoration to his duchy; he is also moved to compunction and self-reproach by the wan and haggard appearance of his former liege lord, to whom he has been so faithless. Warmann reproves Mangold for his faintheartedness, and expresses his distrust in the reconciliation between the high-handed emperor and his stepson, and his belief that the old antagonism between imperial ambition and the self-willed spirit of independence among the princes must soon lead to a fresh outbreak, and thus open up to Mangold the way to honour and power. Konrad appears in the midst of the princes and magnates of the empire, and declares his purpose to reinvest Ernest, who has formally renounced all claims to the Burgundian succession, with the Duchy of Swabia. He demands however as a condition, that Ernest shall not suffer the outlawed Count Werner of Kiburg, the former instigator and associate of his revolt, within his dominions, but shall promise to seize and deliver him up, if discovered there, to the imperial power. Ernest pleads indignantly against this demand, and steadfastly refuses to betray his loyal vassal and faithful friend. Konrad consequently adjudges the duchy to Ernest's younger brother Hermann, and formally pronounces upon Ernest the ban of the empire, which is approved and confirmed by the assembled princes. Warmann follows in the name of the bishops of the empire with the curses of excommunication, and Ernest goes forth a doomed outlaw, but unshaken in his resolution never to give up his friend.

Erster Aufzug.

Erste Scene.

Saal im Palaste zu Aachen. Auf beiden Seiten Eingänge, in der Mitte eine Flügelthür.

Kaiser Kunrad tritt von der Rechten auf, seinen Sohn Heinrich an der Hand führend, beide festlich gekleidet.

Kunrad.

Die Sonne, die sich strahlend dort erhebt,
Sie führet einen folgeschweren Tag
Für mich und dich, geliebter Sohn, herauf.
Geweihet sollst du werden und gekrönt
Zu Aachen hier, der alten Krönungsstadt,
Als deutscher König; Erbe sollst du heißen
Des Thrones, der vor allen herrlich steht.
So stellt sich mir die große Hoffnung fest,
Daß mein Geschlecht, der sal'sche Frankenstamm,
Begründet sei als Deutschlands Herrscherhaus.
Noch fassest du die volle Deutung nicht;
Jedoch geziemt es dir, an solchem Fest
Dich würdig zu benehmen, achtsam, ernst,
Denn reiche Zukunft schwebt ob deinem Haupt.

Heinrich.

Wohl glaub' ich, deine Rede zu verſtehn.
Mein Lehrer und Erzieher, Biſchof Bruno,
Hat mir geſagt, daß Gott uns auserwählt,
Neu aufzurichten Karls des Großen Reich.
Doch ſieh! die Mutter wandelt dort heran;
Wie ſchön geſchmückt! Doch traurig iſt ihr Gang.

Die Kaiſerin Giſela tritt von der Linken auf.

Giſela.

Mein Herr und mein Gemahl! du biſt bereit,
Dahinzugehn in feierlichem Zug
Zum hohen Dome, zu der Krönung Feſt.
Da werden, wie du ſchreiteſt durch die Stadt,
Der Armen viel' und der Unglücklichen
Hilfflehend faſſen deines Mantels Saum,
Denn Gnade blüht an ſolchem Freudentag.
Laß mich der Flehenden die erſte ſein,
Laß mich die erſte faſſen dein Gewand;
Iſt doch mein Leiden auch das letzte nicht!

Kunrad.

Nicht mein Gewand ergreife, nimm die Hand;
Sag' an, was dieſe Hand vollführen ſoll!
Nichts je gebeten hat mich Giſela,
Was zu gewähren mir nicht rühmlich war.
O zögre nicht! Wo alles Volk ſich freut,
Soll ich bekümmert ſehn die Königin?

Giſela.

Ob ich in Purpur, ob in ſchwarzer Tracht
Erſcheinen ſolle, zweifelte mein Herz,

Darin die Freude ringet mit dem Leid.
Indeß der Sprößling unsres Ehebunds
Der Königskrönung hier entgegengeht,
Und drob das Herz mir schwillt von Mutterstolz,
Indeß verzehrt ein Andrer, auch mein Kind,
Der frühern Ehe erstgeborner Sohn,
Der einst der Schwaben Herzogsfahne trug,
Vom Vater, meinem Gatten, ihm vererbt,
Verzehrt im Kerker seiner Jugend Kraft;
Drei Jahre sitzt er auf dem Gibchenstein
Und horchet auf der Saale Wellenschlag,
Die unter seinem Gitter rauscht entlang.

Heinrich.

Auch mich verdroß es, wenn ich's sagen darf,
Als jüngst ein Edelknabe zu mir sprach,
Du habest darum Ernsten eingesperrt
In einen tiefen und sehr finstern Thurm,
Damit ich desto reicher werden soll.
Drum bitt' ich, lieber Vater, laß ihn los!

Kunrad.

Ward Herzog Ernst entsetzt und eingekerkert,
Nicht unverschuldet litt er solche Schmach,
Und nicht durch meinen, durch des Reiches Spruch.
Aufrührer war er, seines Königs Feind.
Begnadigt nach so frevelhafter That,
Empört' er gleichwohl sich zum zweiten Mal
Und setzte so der Gnade selbst ein Ziel.

Gisela.

Rudolf, der Schattenkönig von Burgund,
Mein Oheim, dessen ich mich nie gerühmt,

Ein Greis, der niemals Jüngling war noch Mann,
Erzitternd vor dem meiſterloſen Trotz
Unbändiger Vaſallen, wandt' er ſich
An ſeiner Blutsverwandten mächtigſten,
An Kaiſer Heinrich, der vor dir geherrſcht.
Damit er dieſen ſich verpflichtete,
Ernannt' er ihn durch bündigen Vertrag
(Denn ohne Sprößling war der dürre Stamm)
Zum Erben des burgund'ſchen Königthums.
Doch Gottes heil'ger Rathſchluß fügt' es ſo,
Daß Kaiſer Heinrich zu den Vätern gieng,
Indeß der Greis noch auf dem Throne ſchwankt.
War Heinrich als des deutſchen Reiches Haupt
Thronerbe von Burgund, ſo trateſt du,
Der neue Kaiſer, in den Anſpruch ein;
Schloß er als Blutsverwandter den Vertrag,
So blühte jetzt des Erbes Anwartſchaft
Dem Schweſterenkel Rudolfs, meinem Sohn.
Darob entſpann ſich Hader zwiſchen euch
Und, als nun Rudolf ſelbſt zu feige war,
Sich auszuſprechen, wie er es gemeint,
Ergriff mein Sohn, in jugendlicher Haſt
Und aufgeregt durch ſchlimmer Freunde Rath,
Ergriff die Waffen. Und urtheile nun,
Wenn du es nochmals prüfend überſchauſt:
Hatt' er nicht einen Schein des Rechts für ſich,
Den Schein, der leicht ein junges Herz verführt?

Kunrad.

Ein Vorwurf liegt in deinem milden Wort,
Ich fühl' ihn, aber nicht verdien' ich ihn.

Als du nach Herzog Ernſts unſel'gem Tod
Die Hand mir gabeſt zu beglücktem Bund,
Da übernahm ich und beſchwor die Pflicht,
Der zugebrachten Söhne jederzeit
Zu pflegen, wie ein rechter Vater ſoll.
Und als mich drauf der Fürſten und des Volks
Einſtimm'ge Wahl zum Kaiſerthron berief,
Da ſteckt' ich mir nach wohlermeßnem Recht
Die ſcharfen Grenzen meines Wirkens aus.
Burgund gehört dem Reiche, Schwaben bleibt
Bei deinem Stamme; darnach handelt' ich.
Weil Ernſt nicht laſſen wollte von Burgund,
Mußt' ich ihn ſtrafen, als des Reiches Vogt;
Weil Schwaben deinem Hauſe bleiben ſoll,
Ließ ich das Herzogthum bis jetzt erledigt.
Die Jugend Hermanns, deines zweiten Sohns,
Geſtattete mir nicht, ihn zu belehnen,
Damit nicht, gleich dem Bruder, ihn die Macht
Verleitete zu übermüth'gem Thun;
Dem klugen Biſchof Warmann übertrug
Ich unterweilen die Statthalterſchaft,
Den Deinen blieb das Herzogthum bewahrt.

Giſela.

Nicht ziemet mir, erlauchteſter Gemahl,
Das Urtheil über deinen Herrſchergang,
Die kräftige Verwaltung deines Amts.
Doch, was ich ſagte, wirſt du gern verzeihn;
Der Kinder Fehle zu entſchuldigen,
War doch von je der armen Mütter Recht.

Kunrad.

Man rühmet, Giſela, von dir, du ſeiſt,
Gleich wie an Würden die erhabenſte,
So auch die weiſeſte der deutſchen Fraun,
Und oft ſchon wareſt du Vermittlerin
Von Zwieſpalt, welcher unverſöhnlich hieß.
Auch zwiſchen mir und deinem Sohne, der
Mit meinen ſchlimmſten Feinden ſich verſchwor
Und wider mich des Aufruhrs Fahne ſchwang,
Haſt du Verſöhnung einſt herbeigeführt;
Beſtätiget in ſeinem Herzogthum,
Nahm ich ihn mit auf den ital'ſchen Zug,
Vertraut' ihm meiner Schaaren Führung an.
Belehnt mit Kemptens ſtattlicher Abtei,
Entließ ich ihn und lud durch dieſe Gunſt
Auf mich den Haß gekränkter Geiſtlichkeit;
Doch kaum hat er die Alpen überſtiegen,
Indeß im ferneſten Apulien ich
Mir die Normannen nehm' in Lehenspflicht,
Ruft er die alemann'ſche Jugend auf,
Verheert das Elſaß und bedrängt Burgund.
Hat, wie du ſagſt, der Jugend Ungeduld,
Hat böſer Freunde Rath ihn irrgeführt,
So war ihm jetzt im einſamen Verließ
Zu reiflicher Beſinnung Zeit gegönnt.
Und wenn ich jetzo, deinem Wunſch gemäß,
Von neuem gänzlich ihn begnadigte,
Und gleichwohl ungebeſſert, unbeſchämt,
Er wieder ſich auflehnte gegen mich:
Sprich! könnteſt du nach deinem weiſen Sinn
Auch dann noch ihn rechtfert'gen, könnteſt du

Zum dritten Mal verlangen....

Giſela.

Wie? du willſt?
Mein banges Flehen hat dein Herz gerührt?
O ſprich es aus! Gieb mir Gewißheit!

Kunrad.

Eins
Vernimm zuvor! Wenn jetzt zum dritten Mal
Dein Sohn mir trotzig ſich entgegenſtemmt;
Wenn er den nöthigen Bedingungen,
Die ihm das Reich vorſchreibt, ſich widerſetzt:
Dann hab' ich meine Vaterpflicht erfüllt,
Dann bin ich der Vollſtrecker des Gerichts,
Das furchtbar über ihn ergehen muß.
Du aber leg' die Finger auf die Bruſt
Und ſchwöre mir mit einem theuren Eid,
Daß du alsdann ihm nicht zur Hülfe ſein,
Daß du nicht rächen wirſt, was ihm geſchieht,
Und daß du ſelbſt nicht bitteſt mehr für ihn!

Giſela.

Ich ſchwöre das bei dem wahrhaft'gen Gott.
Gieb mir den Sohn! Für ihn verbürg' ich mich.

Kunrad.

Zuvorzukommen jedem deiner Wünſche,
War ſtets mein Trachten, und ſo hab' ich auch,
Vorahnend, was du jetzt von mir begehrſt,
Nach dem Gefangnen zeitig ausgeſchickt.
Sein Bruder Hermann hat ihn abgeholt,
Und angekommen ſind ſie dieſe Nacht.

Geh, Heinrich, führe deine Brüder her!
Durch dieſes freudenreiche Wiederſehn
Verherrliche ſich uns dein Ehrentag!

(Heinrich durch die Mittelthür ab.)

Giſela.

Nimm meinen Dank, den heißen Herzensdank,
Den Dank, der aus dem vollen Auge quillt!
Die Thräne, die den Purpur mir benetzt,
Sie iſt der reichſte, königlichſte Schmuck,
In dem ich könnt' an deiner Seite gehn.

Ernſt, Hermann und Heinrich treten auf.

Heinrich.

Hier iſt er.

Ernſt.

Meine Mutter!

Giſela.

O mein Sohn!
Biſt du's, mein Ernſt? Wie hager, o wie bleich!

Hermann.

Das Reiſen durch die Nacht hat ihn verſtört.

Ernſt.

Wohl war es eine lange, kalte Nacht.

Giſela.

Die braunen Locken ſind ihm halb ergraut.

Ernſt.

Das iſt der Reif von jener kalten Nacht.
Hier athm' ich Morgen. Mutterliebe, dir
Iſt aufgethauet dies erſtarrte Herz.

Giſela.

Wohlthätig wirkt der Freiheit reine Luft,
An innrer Heilkraft iſt die Jugend reich;
Auch du wirſt neu aufleben, theurer Sohn!

Kunrad.

Die trüben Bilder der Vergangenheit,
Die Spuren trauriger Erfahrungen,
Laßt ſie verſchwunden und vergeſſen ſein!
Der heitern Zukunft öffnen wir den Blick,
Die mit dem heut'gen Tage ſich erſchließt!
Schon rufet uns der Glocken Feierklang,
Die Krone harret dieſes Jünglinges.
Hernach in offner Reichsverſammlung wird
Mit Schwaben neu belehnet unſer Ernſt.

Ernſt.

Erhabner Kaiſer, deine Huld an mir
Soll dir in deinem Sohn vergolten ſein.
Ihr aber, meine treugeliebten Brüder,
In friſcher Jugendblüthe ſteht ihr da;
Ich ſtehe frühgealtert zwiſchen euch,
Dem Laube gleich, das vom vergangnen Jahr
Am friſchbegrünten Zweige hängen blieb.
O nehmt an mir ein Beiſpiel, Jünglinge,
Daß eure Jugend euch beglückter ſei!
Du wirſt, mein Hermann, zu dem erſten Kampf
Hinabziehn in Italiens Waffenfeld:
O mögen ſchönre Kränze dir erblühn,
Als meiner Jugend Kämpfe mir gebracht!
Und du, mein Heinrich, der du heute wirſt
Zum Erben eines hohen Throns geweiht:

O ſtreu' in deinem Volke ſolche Saat,
Daß beßre Früchte dir gedeihn, als mir!

Heinrich.

Dank deinem Wunſche!

Hermann.

Dank und Bruderkuß!

Giſela.

Ihr theuren Söhne, Segen über euch,
Ihr meine Hoffnung, meine Luſt, mein Stolz!

Kunrad.

Laßt uns vereint zum Krönungsfeſte gehn,
Und alles Volk erfreue ſich, wenn es
So ſchön verbunden ſieht ſein Königshaus!

(Sie gehen durch die Mittelthür ab, der Kaiſer mit Heinrich, Giſela mit Ernſt und Hermann.)

Zweite Scene.

Saal der Reichsverſammlung.

Biſchof Warmann und Graf Mangold von Veringen treten von verſchiedenen Seiten auf.

Mangold.

Dich ſucht' ich, Oheim!

Warmann.

So erregt, ſo heiß!
Was iſt geſchehn?

Mangold.

Du weißt es nicht?

Warmann.

Was denn?

Mangold.

Du haſt nicht das Geſpenſt geſehen, das
Am hellen Tag, im vollen Krönungszug
Gewandelt durch die Straßen dieſer Stadt?

Warmann.

Nicht hatt' ich Muße zur Geſpenſterſchau;
Beſchäftigt war ich auf beſonderen
Befehl, an des erkrankten Kanzlers Statt
Zu fertigen den neuen Lehensbrief
Für Herzog Ernſt von Schwaben.

Mangold.

Hat dir nicht
Die Hand gezittert?

Warmann.

Sprich mir deutlicher!

Mangold.

Dort bei den Marmorſäulen des Palaſts
Stand ich mit der geſammten Ritterſchaft,
Zum Krönungszuge feſtlich aufgeſchmückt.
Da ſtiegen ſie die hohen Stufen nieder:
Der Kaiſer, an der Hand den jungen Sohn,
Hernach die Kaiſerin; zur Rechten ihr,
Im Fürſtenmantel, aber blaß und hager,
Wie aus dem Grab erſtanden, Herzog Ernſt.

Er wankt' an mir vorüber, und ein Blick
Aus ſeinem hohlen Auge fiel auf mich,
Ein Blick, nicht ſtrafend, doch von ſolcher Macht,
Daß er mich ausſchloß von der Feſtlichkeit,
Daß ich geheftet an der Säule ſtand,
Als ſchon der lange Zug hinabgewallt
Und das Geläute längſt verhallet war.
Wie ſelig könnte dieſer Tag mir ſein,
Der ſchönſte meines Lebens, wenn ich treu
Geblieben wäre! Wie viel anders nun!
Dich muß ich drum verklagen, deinem Rath
Hab' ich gefolgt, als auf dem Tag zu Ulm
Ich mit den Andern von dem Herzog wich.
Von dir nun fordr' ich, richte du mich auf
Aus der Vernichtung! Denn ſie iſt dein Werk.

Warmann.

Verwöhnter Sohn des Glückes! ſprachſt du ſo,
Als jüngſt in Kärnthen auf dem Siegesfeld
Der Kaiſer dankend dir die Rechte bot,
Dir ſelbſt umgürtete das Ehrenſchwert
Und dich mit Lehen reich begnadigte?
Damals erkannteſt du, daß meine Hand
Aus des Empörers unfruchtbarem Dienſt
Zu lohnesreichem dich emporgeführt.

Mangold.

Du mahnſt mich glücklich an das Feld der Schlacht.
Ich ſehe Rettung, nach Italien ruft
Die Heerfahrt, neuer Lorbeer grünet dort
Für die entehrte Stirne.

Warmann.

Thöricht Herz,
Das Sieg und Ehre mißt nach dem Erfolg
Des Augenblicks, des ewig wechſelnden!
Als Herzog Ernſt im Kerker ſchmachtete,
Da warſt du freudig in des Kaiſers Dienſt;
Nun Herzog Ernſt zu Gnaden wieder kam,
Gleich wähnſt du dich verſtoßen und entehrt.
Du weißt, wie eine Reiterſchaar ſich ſchwenkt,
Noch aber kennſt du nicht den Lauf der Welt.
Wohl wahr, es kommen Augenblicke, wo
Die kampfbewegte Welt mit einem Schlag
Zum ſel'gen Paradies verwandelt ſcheint:
Der Wolf hat ſich zum Lamme hingeſtreckt,
Der Geier niſtet mit der frommen Taube,
Die Schlange, die vom Apfelbaume lauſcht,
Sie ſchlüpft in das Gezweige ſcheu zurück,
Und in der alten Unſchuld tritt der Menſch
Aus dem Gebüſch, worin er ſich verſteckt.
So waltet heut im kaiſerlichen Haus
Vertrauen, Liebe, Segnung. Und gewiß,
Wenn wir feindſel'gen Sinns verdächtig ſind,
Geziemt es ſchweigend uns zurückzuſtehn.
Doch oft am Abend noch des klaren Tags,
Des wolkenloſen, ſteigt Gewitter auf
Mit aller Elemente wildem Kampf.
Sieh, Jüngling, nicht von geſtern iſt der Groll,
Und wenig trau' ich der Beſchwichtigung.
Dem Herzog wurmt es ewig um Burgund;
Vertrauen zog er nicht im Kerker ein.
Des Kaiſers Herrſchſucht und der Stände Trotz

Sind ein uralter, nie verſöhnter Zwiſt.
Nicht brauchſt du ihn zu ſchüren; aber feſt
Mußt du dich ſtellen, mußt auf das nur baun,
Was in der menſchlichen Natur beruht,
In der Gewalten ew'gem Gegenſatz,
Der unter allen Formen wiederkehrt.
Selbſt wenn du augenblicklich tiefer ſtehſt,
Wenn fremde Regung den Gebieter faßt,
Wenn neue Neigung einmal dich verdrängt,
Bleib unermüdlich nur in deinem Dienſt!
Die Herzensregung, die Begeiſtrung weicht,
Das ewige Bedürfniß kehrt zurück:
Du wirſt hervorgerufen, und bewährt
Biſt du in deiner Unentbehrlichkeit.
Drum, iſt auch heut nicht unſer Ehrentag,
Noch kommen Tage, wo man nach uns fragt,
Wo man begehret deines tapfern Arms.

Mangold.

Was hör' ich? Hieher wälzet ſich der Zug.

Warmann.

Der Herzog wird belehnt in dieſem Saal.

Mangold.

Soll ich entfliehen? ſoll ich bleiben?

Warmann.

Bleib!
Sieh! dieſe Rolle, dieſes Pergamen,
Es iſt der Gnadenbrief für Herzog Ernſt,
Von mir verfaßt, beſiegelt, eben jetzt;
Und dennoch kann aus dieſer Rolle noch

So manches ſich entfalten, was du nicht
Erwartet und ich ſelber kaum geahnt.

Der Kaiſer, Giſela, Heinrich, Ernſt, Hermann, geiſtliche und weltliche Reichsſtände ziehen auf. Kunrad läßt ſich auf dem Throne nieder, Giſela zu ſeiner Rechten, Heinrich zur Linken, neben Giſela die geiſtlichen, neben Heinrich die weltlichen Stände. Hinter den Schranken Volk.

Kunrad.

Erlauchte Fürſten, eurer Gegenwart
Bei unſrem heut'gen Feſte ſeid bedankt!
Die Krönung ward vollbracht nach eurer Wahl,
Und ſo verhoffen Wir, ihr werdet jetzt
Die Treue, die ihr rühmlich Uns bewährt,
Auch Unſrem vielgeliebten Sohne weihn.
Ein anderes Geſchäft von Wichtigkeit
Verſammelt hier uns in dem Saal des Reichs:
Auf öfteres Erſuchen Unſrer Frau,
Der Kaiſrin Giſela, und Unſres Sohns,
Des jetzt gekrönten Königes, ſowie
Nach dem zuvor mit euch gepflognen Rath,
Am meiſten doch nach Unſres Herzens Drang
Beſchloſſen Wir, mit Unſrem Stiefſohn Ernſt,
Der nach des Reiches Spruch gefangen lag,
Uns wieder zu befrieden, ihn durchaus
In Würden und in Ehren herzuſtellen;
Und darum haben Wir den heut'gen Tag,
Als einen freudenreichen, auserkieſt,
Dem Fürſten das verwirkte Fahnenlehn
Des Herzogthums von Schwaben neuerdings
Vor offner Reichsverſammlung zu verleihn.
Der Anlaß früherer Mißhelligkeit,

Der Zweifel wegen des burgund'schen Erbes,
Fiel weg, nachdem der König Rudolf sich
Entschieden und den alten Erbvertrag,
Den er mit Kaiser Heinrich abgeschlossen,
Auf Unsere Person bestätigt hat.
Da ihr, mein Sohn, bei dieser Abkommniß
Euch zu beruhigen Uns angelobt
Durch förmlichen, besiegelten Verzicht,
So haben Wir willfährig Unsrerseits
Den Lehensbrief auf Schwaben ausgestellt
Und nehmen jetzo, wenn es euch geliebt,
Sogleich die feierliche Handlung vor.

Ernst.

Ich trete vor den kaiserlichen Thron
Und bitte nach Gebühr, daß eure Huld
Von neuem mit des Reiches Fahnenlehn,
Dem Herzogthum von Schwaben, mich belehne.

Kunrad.

Aus kaiserlicher Machtvollkommenheit
Ergreif' ich Schwabens Herzogsfahne, die
Nach altem Recht und Kriegsbrauch in den Schlachten
Des deutschen Reichs das Vordertreffen führt,
Damit du Ernst, der Zweite dieses Namens,
Belehnet werdest mit dem Herzogthum
Sammt Zugehörden und Gerechtsamen.
Nach Unsrem und gesammter Fürsten Schluß
Hast du auf dieses herzogliche Banner
Zu dem gewohnten Eid der Lehenstreu'
Uns zu beschwören ein Gedoppeltes.

Ernſt.

Laßt mich vernehmen, was ich ſchwören ſoll!

Kunrad.

Fürs Erſte ſollſt du ſchwören, daß du nicht
An irgend einem, Freien oder Knecht,
Dich rächeſt, der zu deinen Gegnern hielt,
Zumal an keinem deiner Mannen, die
Von dir getreten auf dem Tag zu Ulm.

Ernſt.

Nicht Rache dürſtend kehr' ich in die Welt;
Verſöhnung, Ruhe nur iſt mein Begehr:
Drum bin ich dieſen Schwur zu thun bereit.

Kunrad.

Fürs Zweite ſollſt du feierlich beſchwören,
Daß du den landesflücht'gen Grafen Werner
Von Kiburg, der zum Aufſtand dich gereizt,
Der noch zur Stunde nicht ſich unterwarf
Und als des Reiches Feind geächtet iſt,
Daß du nicht dieſen, noch die mit ihm ſind,
In deines Herzogthumes Grenze dulden,
Vielmehr, wenn er ſich drin betreten läßt,
Ihn greifen wolleſt zu des Reiches Haft.

Ernſt.

Das ſoll ich ſchwören? Nein, erlaßt mir das!

Kunrad.

Du zögerſt?

Giſela.

Gott, es geht mir furchtbar auf!

Ernſt.

Ich war nach Ulm gekommen auf den Tag,
Mit euch zu unterhandeln um Burgund.
Nicht als ein Flehender erſchien ich dort,
Nein, an der Spitze meiner Lehnsmannſchaft,
Auf deren Treu' und Kraft ich ſicher gieng.
Da traten Anshelm vor und Friederich,
Die beiden Grafen, und erklärten laut,
Sie ſeien mir zu Dienſte nicht verpflichtet
Entgegen ihrem Herrn und Könige,
Der ihrer Freiheit höchſter Schirmvogt ſei.
Mit dieſen ſtimmte die geſammte Schaar:
Verlaſſen ſtand ich plötzlich da; mein Schwert
Warf ich zur Erde; ſchmählich, unbedingt
Mußt' ich mich übergeben, und hinweg
Ward ich geführt zum Felſen Gibchenſtein.
In jener Noth, in jener tiefen Schmach
Blieb einzig nur Graf Werner mir getreu,
Der meiner Jugend Freund und Führer war.
Auf Kiburg warf er ſich, ſein feſtes Schloß,
Und wurde dort von euch, erhabner Herr,
Drei Monden lang belagert und bedrängt.
Als man zuletzt die gute Veſte brach,
Entkam er ſelber mit genauer Noth
Und irrt ſeitdem geächtet durch die Lande.
Sollt' ich nun den verleugnen, der ſo feſt
An mir gehalten? Nein, verlangt es nicht!

Kunrad.

Du biſt in großer Täuſchung, wenn du meinſt,
Daß Werner das um deinetwillen that;

Du warſt nur ſtets das Werkzeug ſeiner ſtolzen,
Gefährlichen Entwürfe.

Ernſt.

Ja, ich weiß,
Mit großen Dingen trägt ſich dieſer Mann,
Doch nicht mit ſtrafbarn noch gefährlichen.
Was er für mich, was ich für ihn gethan,
Es war ein Bund der Redlichkeit und Treu'.

Kunrad.

Je eifriger du ſprichſt, je klarer wird's,
Wie eng der Meutrer dich umgarnet hat,
Und um ſo weniger darf dir der Schwur,
Den Wir von dir begehrt, erlaſſen ſein.

Ernſt.

Die Treue ſei des deutſchen Volkes Ruhm,
So hört' ich ſagen und ich glaub' es feſt,
Trotz allem, was ich Bitteres erfuhr.
Ihr ſelbſt, o Kaiſer, höchſtes Haupt des Volks,
Das man um Treue rühmet, habt noch jüngſt,
Was von Verrath ihr denkt, ſo ſchön bewährt:
Als Miſiko, der junge Polenfürſt,
Gedrängt von eurer Waffen Ungeſtüm,
Zu Odelrich, dem Böhmenherzog, floh,
Und dieſer, um den Zorn, den ihr ihm tragt,
Zu ſühnen, euch den Flüchtling anerbot,
Da wandtet ihr euch mit Verachtung ab.
Was ihr vom Feind, vom Fremdlinge verſchmäht,
Könnt ihr's verlangen von dem eignen Sohn,
Vom deutſchen Fürſten? Nein, ihr könnt es nicht.

Kunrad.

Vom Sohne heiſch' ich, daß er nicht dem Feind,
Dem bitterſten, des Vaters ſich geſelle;
Vom deutſchen Fürſten, daß er nimmermehr
Die Friedensſtörer heg' in ſeinem Land.
Was ich verlang', iſt dir zwiefache Pflicht,
Und ſehr mit Unrecht nennſt du es Verrath.

Ernſt.

Nennt's, wie ihr wollt, doch iſt es Treue nicht;
Es iſt nicht Freundſchaft, iſt nicht Dankbarkeit,
Nichts, was begeiſtern könnt' ein edles Herz.

Kunrad.

Noch einmal frag' ich: Schwöreſt du den Eid,
Den Wir bedungen, oder ſchwörſt du nicht?
Antworte nicht zu raſch, erwäg' es reiflich!
Es handelt ſich nicht bloß ums Herzogthum,
Nicht bloß um fernere Gefangenſchaft:
Des Kerkers biſt du ledig, aber was
Ich mühſam abgelenkt von deinem Haupt
Damals, da man zu Ulm dich richtete,
Jetzt hängt es unabwendbar über dir:
Die Acht des Reiches und der Kirche Bann.

Giſela.

Erbarmen meinem Sohne!

Kunrad.

Muß ich dich
Des Schwurs erinnern, Giſela?

Warmann.

Mein Fürſt!
Vernehmet, was die Kirche zu euch ſpricht!
Als ihr euch ungehorſam, undankbar
Erhobet gegen euren Herrn und Vater,
Damals habt ihr, vom böſen Geiſt geſpornt,
Selbſt nicht geweihtes Eigenthum verſchont:
Der heil'ge Gallus und das fromme Stift
Von Reichenau erſeufzten eurem Drang.
Schon war der Bannſtrahl über euch gezückt
Und nur die kaiſerliche Fürſprach' hielt
Den Arm zurück, der noch gehoben iſt:
Deß warnet euch die Kirche mütterlich.

Giſela.

Warnt eine Mutter ſo?

Kunrad.

Und jetzt biſt du
Gemahnet. Jetzt antworte mit Bedacht:
Beſchwörſt du die Bedingung oder nicht?

Ernſt.

Die Luft des Kerkers, die ich lang gehaucht,
Hat abgeſpannt die Sehnen meiner Kraft.
Wohl bin ich mürbe worden, doch nicht ſo
Bin ich herabgekommen, nicht ſo ganz
Zerbrochen und zernichtet, daß ich den
Verriethe, der mir einzig Treue hielt.

Kunrad.

Genug. Die Pflicht des Vaters iſt erfüllt.
Auch ſoll der jüngre Bruder keineswegs

Entgelten, was der ältere verbrach:
Dem Hermann fällt das Herzogthum anheim;
Er führe nach Italien mir das Heer!
Mit reiner Hand erheb' ich dieses Schwert
Und spreche so den Spruch der Reichesacht:
Aus kaiserlicher Macht und nach dem Schluß
Der Fürsten steh' ich und erkläre dich,
Vormals der Schwaben Herzog, Ernst den Zweiten,
Als Feind des Reichs, als offenbaren Ächter.
Vom Frieden setz' ich dich in den Unfrieden,
Dein Lehen theil' ich hin, woher es rührt,
Dein eigen Gut gestatt' ich deinen Erben,
Erlaube männiglich dein Leib und Leben,
Dein Fleisch geb' ich dem Thier im Walde preis,
Dem Vogel in der Luft, dem Fisch im Wasser.
Ich weise dich hinaus in die vier Straßen
Der Welt und, wo der Freie wie der Knecht
Fried' und Geleit hat, sollst du keines haben.
Und, wie ich diesen Handschuh von mir werfe,
Wie dieser Handschuh wird zertreten werden,
Sollst du verworfen und zertreten sein!

Die Fürsten.

Sollst du verworfen und zertreten sein!

Warmann.

Im Namen sämmtlicher des Reichs Bischöfe
Verbann' ich dich, vormal'gen Herzog Ernst,
Sammt allen, die dir helfen und dich hegen,
Aus unsrer heil'gen Kirche Mutterschooß
Und übergebe dich dem ew'gen Fluch.
Verflucht seist du zu Haus und auf dem Feld,

Auf offnem Heerweg, auf geheimem Pfad,
Im Wald, auf dem Gebirg und auf der See,
Im Tempel ſelbſt und vor dem Hochaltar!
Unſelig ſei dein Laſſen und dein Thun,
Unſelig, was du iſſeſt, was du trinkſt
Und was du wacheſt, ſchlummerſt oder ſchläfſt:
Unſelig ſei dein Leben, ſei dein Tod!
Verflucht ſeiſt du vom Wirbel bis zur Zeh'!
Verflucht ſei der Gedanke deines Hirns,
Die Rede deines Munds, des Auges Blick,
Der Lungen Odem und des Herzens Schlag,
Die Kraft des Armes und der Hände Werk,
Der Lenden Mark, der Füße Schritt und Tritt,
Und ſelbſt der Kniee Beugung zum Gebet!
Und wie ich dieſer Kerzen brennend Licht
Auslöſch' und tilge mit des Mundes Hauch,
So aus dem Buch des Lebens und der Gnade
Sollſt du vertilget ſein und ausgelöſcht!

Die Biſchöfe.

Sollſt du vertilget ſein und ausgelöſcht!

Ernſt.

Hin fahr' ich, ein zwiefach Geächteter,
An meine Ferſen heftet ſich der Tod,
Und unter Flüchen krachet mein Genick:
Vom Werner laß' ich nicht!

ARGUMENT TO ACT II.

The outlawed Duke Ernest, wandering in the neighbourhood of Basel, overhears the discourse of the Counts Odo of Champagne and Hugo of Egisheim, as they are returning from an assembly of the turbulent Burgundian nobles. Odo (who as the nephew of Rudolf of Burgundy had asserted joint rights with Ernest, and had been his associate in his first insurrection), had on hearing of Ernest's recent restoration been minded again to make common cause with him in supporting their claims against the emperor by force of arms, but forsook and disowned him on the news of his outlawry, and is now cherishing secret hopes of conquering Burgundy for himself. Hugo is just parting from him with words of reproach and of warning. Ernest approaches and appeals to him for help, but is repulsed with bitter reviling and contempt by Odo, who would have eagerly welcomed him on his entry into Burgundy at the head of an army, but will have nothing to do with a beggared outlaw, who for the sake of an exiled friend has ruined himself and disappointed his allies. In departing, Odo refers him with an angry sneer to his own unwelcome counsellor Hugo. Ernest had before his imprisonment been betrothed to Hugo's daughter Edelgard, and he now learns that after at first devoting herself wholly to works of charity, she has since his outlawry taken conventual vows. After Hugo's departure Ernest is discovered by his friend Werner of Kiburg, who cheers him up by his own stoutheartedness, though he is himself an outlaw, and inspires him with new courage. Werner explains his own unbroken spirit and dauntless bearing by the inspiring memory of the great day of the imperial election, the story of which he narrates at length, when the liberty and majesty of the German people showed itself in vigorous and united action. He knows indeed that the bright prospects then opened up have not been realised, that Konrad, at first so wise and moderate, has shown himself arbitrary and imperious, ambitious of absolute rule and hereditary empire. Still he does not despair of Ernest's cause, which he proposes to promote by endeavouring to stir up the loyalty of his former vassals and adherents in Swabia.

Zweiter Aufzug.

An der Heerstraße.

Ernst, in geringer Tracht.

Dort hebt der Dom von Basel sich empor;
Nicht darf ich's wagen, der Landflüchtige,
Ins Thor der Stadt, das gastlich offen steht,
Hineinzuschreiten wie ein andrer Mann.
Der breite Heerweg ziehet sich hinauf,
Ich aber darf gebahnte Straßen nur
Durchkreuzen wie ein aufgescheuchtes Wild,
Das quer hinüber nach dem Walde flieht.
Zween Herren reiten mit Gefolg heran,
Am Kreuzweg halten sie, sie steigen ab,
Sie wandeln hieher nach dem Schattensitz.
Er ist's, er ist's, Graf Odo, ja er ist's,
Und auch den Andern sollt' ich kennen, ja:
Wie schlägt mein Herz, der Vater Edelgards!

Ernst tritt in das Gebüsch zurück, während die Grafen Hugo von Egisheim und Odo von Champagne auftreten.

Hugo.

Ich bat euch abzusteigen, werther Graf!
Wir trennen uns an diesem Scheideweg;
Euch führt die Straße links nach der Champagne,
Mich jene rechts zum kaiserlichen Hof.

Damit nun diese Scheidung unsrer Bahn
Nicht eine Trennung sei für immerdar,
Vergönnt ein wohlgemeintes Abschiedswort!
Es ist in vor'gen Zeiten wohl geschehn,
Daß ihr den ältern Freund um Rath befragt;
Vergebt ihm, wenn er ungebeten jetzt
Mit seinem Rath erscheinet!

Odo.

Sprecht, Herr Graf!

Hugo.

Ihr habt in Basel selbst euch überzeugt
Von der burgund'schen Großen Wankelmuth;
Ihr saht die stürmischen Versammlungen
Herüber und hinüber wogen.

Odo.

Nun?

Hugo.

Als erst gemurmelt ward, daß Herzog Ernst
Entlassen sei aus seiner Kerkerhaft
Und hergestellt in herzogliche Macht,
Da war es all vergessen, daß man jüngst
Dem Erbvertrag einhellig beigestimmt,
Den Rudolph mit dem Salier neu beschwor.
Um euch, den Blutsverwandten Ernsts, den gleich
Betheiligten, erhob sich das Gedräng',
Die Losung: Ernst und Odo.

Odo.

Und wozu
Mir dieses jetzt?

Hugo.

Als aber bald darauf
Der Bann, die Ächtung Ernſts verlautet war,
Da wechſelte der Wind.

Odo.

Erlaßt mir das!

Hugo.

Die Loſung: Kunrad.

Odo.

Graf, gehabt euch wohl!

Hugo.

Noch nicht, mein Freund! Das eben macht mir Sorge,
Daß ihr ſo feindlich, mit verbißnem Groll
Nach Hauſe kehret.

Odo.

Wißt ihr das gewiß?

Hugo.

Noch iſt mein Auge nicht ſo alterſchwach,
Daß ihm der Blicke Zorn, der Lippen Trotz
Und jeglicher Bewegung Haſtigkeit
An euch verborgen bliebe. Theurer Freund,
Nicht in vereinter Kraft mit Herzog Ernſt
Wär's euch gelungen, noch viel weniger
Könnt ihr's allein erzwingen. Hofft es nicht!
Unbeugſam ſteht des Kaiſers Wille, groß
Iſt ſeine Macht. Vermeidet ſeinen Grimm!
Verzehren würd' er euch. O ſchleudert nicht
Die Fackel in das unglückſel'ge Land,

Das noch vom alten Kriegesbrande raucht!
Ihr werdet nicht; gebt mir darauf die Hand!

(Ernſt tritt hervor und faßt den Mantel des Grafen Odo.)

Odo.

Ein Bettler zerrt mich hier und einer dort.
Was bettelſt du?

Ernſt.

Das Erbe von Burgund.

Odo.

Ernſt!

Hugo.

Herzog Ernſt!

Ernſt.

Nicht er, ſein Schatten nur,
Sein irrer Geiſt, der auf dem Kreuzweg ſpukt.

Odo.

Wahnwitziger!

Ernſt.

Wär' ich wahnſinnig worden,
Wen dürft' es wundern? Doch ich bin es nicht.
Noch weiß ich gut, daß du Graf Odo biſt,
Mein Vetter und Miterbe von Burgund.
Dir laur' ich an den Straßen auf, von dir
Begehr' ich Hülf' in meiner tiefen Noth.

Odo.

Zur böſen Stunde biſt du mir genaht,
Wo mir's im Buſen kocht, im Hirne brennt,

Wie du so schmählich, schmählich mich getäuscht.
Als Herzog hoch zu Roß, an Heeresspitze
Einziehend in Burgund, mein Kampfgenoß,
So hab' ich dich erwartet und es stand
In deiner Macht. Für einen Landsverwiesnen
Betrogst du mich und läufst nun selbst daher,
Ein weggejagter Bettler, und verlangst,
Ich soll die nackten Lenden dir mit Purpur
Bekleben, soll dir auf dein struppig Haar
Die Krone stoßen, soll auf meinen Schultern
Thronan dich schleppen. Nein, du kennst mich falsch;
Nicht will ich an Geächtete mich ketten,
Frei will ich schreiten an mein hohes Ziel.
Gelüstet's dich nach Kronen, frage nur
Den Alten hier! Der weiß für alles Rath.

(Abgehend.)

Mein Roß!

Ernst.

O Schmach! o racheloſe Schmach!
Auch du bist ehrlos, herzogliches Schwert,
Und keines Freien Klinge kämpft mit dir.

Hugo.

Unglücklicher!

Ernst.

Du fühlest Mitleid noch,
Und ungetröstet soll ich nicht von hier.
Du siehst dich sorglich um: sei ohne Furcht!
Wir sind hier unbehorcht, kein Lauscher wird's
Verrathen, wenn du den Verbannten hörst.
Ich will dir ferne stehen, daß mein Hauch
Dich nicht berührt noch mein Gewand dich streift.

Hugo.

Könnt' ich dir Troſt gewähren, o wie gern!

Ernſt.

Ehrwürd'ger Greis, wenn die Erinnerung
Vergangner Tage dich nicht ganz verließ,
So wirſt du dich entſinnen, daß ich einſt,
In ſchönrer Zeit, um deine Tochter warb.
Nicht will ich die Bewerbung jetzt erneun;
Ich wär' ein unglückſel'ger Bräutigam.
Wollt' ich zur Kirche führen meine Braut,
Kein hochzeitlich Geleite trät' uns nach,
Vor meinem Anblick kreuzte ſich das Volk,
Kein Feſtklang tönte von dem Glockenhaus,
Noch die Poſaune von des Thurmes Kranz;
Und, wollt' ich mit ihr nahen dem Altar,
So ſchwiege Chorgeſang und Orgelſchall,
Der Prieſter höbe dräuend ſeine Hand
Und ſpräche Fluch ſtatt Segen über uns.
Nein, werben darf ich nicht um Edelgard,
Auch hab' ich's um dich ſelber nicht verdient;
Drei feſte Burgen hab' ich dir zerſtört,
Weil du zum Kaiſer, deinem Vetter, hieltſt.
Nur eines bitt' ich, ſag' es mir zum Troſt:
Hat deine Tochter, wenn einmal von mir,
Von meinem Mißgeſchick die Rede ward,
Hat ſie, ich meine nicht, um mich geweint,
Nein, ob das Aug' ihr flüchtig überlief,
Nur, wie ein leichter Hauch den Spiegel trübt;
Ob ſie, geſeufzet nicht, nein, tiefer nur
Geathmet, wie man oft im Traume pflegt.

Hugo.

Von Thränen und von Seufzern merkt' ich nichts,
Nur, daß ſie ernſter, feierlicher ward.
Mildthätig, hülfreich war ſie ſchon zuvor,
Jetzt gab ſie gänzlich ſich der Armuth hin.
Wie fromme Witwen pflegen, ſpendete
Die jungfräuliche Witwe jeden Tag
Almoſen, war der Kranken Wärterin,
Erquickte Pilger und Gefangene ...

Ernſt.

Gefangene!

Hugo

Bis nun die Botſchaft kam,
Daß du mit Acht belegt und Kirchenbann;
Da bat ſie freundlich eines Morgens mich,
Sie zu geleiten zum Ottilienberg.
(Du kennſt das Kloſter, das von ſeiner Höh'
Das ſchöne Elſaß weithin überſchaut.)
Als ſie vom Zelter dort geſtiegen war
Und in der Hand den Ring der Pforte hielt,
Da ſprach ſie: „Wohlgelegen iſt dies Stift.
Man ſieht von ſeiner Schwelle weit umher
Die Städt' und Burgen, Fluß und Feld und Hain
Und allen Reichthum dieſer ſchönen Welt
So freundlich und ſo blühend hingelegt,
Daß, wem nicht alles Erdenglück erſtarb,
Wem nicht die Hoffnung ganz entwurzelt iſt,
Hier an der Pforte noch umkehren muß."
Mit dieſem trat ſie in der Mauern Kreis.
Und dort im Hofe quillt ein heil'ger Born,

Ein wunderkräft'ger, der die Augen stärkt
Und selbst der Blindheit nächt'ge Binde löst;
Damit benetzte sie der Wimpern Saum.
„Mein Aug' ist trübe worden," hub sie an,
„Und wohl bedarf ich, daß ein Himmelsthau
Zur ew'gen Klarheit mir den Blick erschließt."
So sagte sie dem Ird'schen Lebewohl.

(Ab.)

Ernst.

Auch du hinab, du goldner Liebesstern,
Der meiner Jugend Pfade schön erhellt,
Der tröstend in mein Kerkergitter schien!
An dieses Weibes liebevoller Brust
Hätt' ich genesen können. Vieles noch
Und Härtres hätt' ich auszustehn vermocht,
Wenn sie mir blieb. Noch kannt' ich keine Schmach,
Kein Drangsal, keine Wunde, keinen Schmerz,
Dafür nicht sie der süße Balsam war.
Ja, sie erquickte mich Gefangenen;
Sie hätte dem erschöpften Pilgersmann
Noch einst den frischen Lebenskelch gereicht.
Nun muß ich wandern meinen rauhen Pfad
Einsam, umnachtet, ewig herberglos.

(Er will abgehen, ein Kriegsknecht vertritt ihm den Weg.)

Kriegsknecht.

Halt!

Ernst.

Wer da?

Kriegsknecht.

Halt!

Ernſt.

Zurück! ich ſag' zurück!
Du biſt gedungen, mich zu morden. Ja,
Schon lang verfolgſt du mich. Heb dich hinweg!
Noch wehr' ich um mein elend Leben mich,
Noch bin ich Mördern kampfgerecht.

Kriegsknecht.

Stoß zu!
Triff dieſes Herz!

Ernſt.

Mein Werner! o mein Werner!

Werner.

Dein Werner und der Deinige ſo ganz
Und ſo mit jedem Athemzug, mit jedem
Blutstropfen . . .

Ernſt.

Jetzt bin ich geborgen. Gott
Verließ mich nicht.

Werner.

O du getreuer Freund!
Du edles Herz! du lautres Gold!

Ernſt.

Halt ein!

Werner.

Wie viel, wie viel haſt du für mich gethan,
Geduldet! Nie vergelt' ich dir's.

Ernſt.

Du haſt
Voraus vergolten.

Werner.

Nichts hab' ich gethan.
Du biſt der einzig Treue.

Ernſt.

Laß uns hier
Im Schatten ruhn! Ich bin vom Wandern müd'.
Die Eiche breitet uns ein wirthlich Dach.
Mir iſt, als ob ich wieder Herzog ſei,
Als wären wir an einem ſchönen Tag
Hinausgeritten auf die Falkenjagd
Und hätten uns zu Mittag hier geſetzt.
Erzähle, Werner, wo du warſt indeß,
Wie du gelebt!

Werner.

In Frankreich ſah ich zu,
Wie dort der König ſeine Fürſten zähmt;
Da kam von Aachen her mir der Bericht
Durch einen Kriegsknecht, der nach Solde gieng,
Daß du aus deiner Kerkerhaft befreit,
Daß du geächtet und gebannet ſeiſt
Und zwar um meinetwillen. Augenblicks
Riß ich dem Knechte ſeinen Mantel ab
Und gürtete ſein kurzes Schwert mir um
Und lief nach deinen Fährten, edles Wild,
Und habe dich ergriffen.

Ernſt.

Werner, ſprich!
Auf dir auch laſtet Acht und Kirchenfluch:
Wie haſt du es gemacht, daß du ſo feſt,

So aufrecht bliebeſt? Höher, kräftiger
Erſcheinſt du mir, als ich dich je gekannt.

Werner.

Es heißt, die Saat gedeih' im Wetterſchein:
Vom Bannſtrahl, glaub' ich, wuchs auch mir die Kraft.

Ernſt.

Mir dünkt es, deine Treue hat's gethan.

Werner.

O! macht' uns Treue kräftig und geſund,
Dann müßteſt du wie eine Roſe blühn.
Woraus mein Leben ſeine Nahrung zieht,
Was mich erhält und was mich kräftiget,
Iſt die Erinnrung eines großen Tags,
An dem die deutſche Freiheit mir erſchien
In offnem Wirken, in lebend'ger Kraft.
Dies Angedenken trug ich auf der Flucht
Mit mir als ein gerettet Heiligthum,
Und unter dieſer hohen Eiche hier,
Uralt, doch grünend wie die Freiheit ſelbſt,
Stell' ich mein wunderthätig Bild dir auf,
Daß es gerad' im Abgrund unſrer Noth
Erhebend ſich beweiſe dir und mir.

Ernſt.

Wenn etwas noch mich aufzurichten taugt,
Ein Wort aus deinem Munde muß es ſein.

Werner.

Nicht bloß, daß in der Stunde der Geburt

Der Sterne Wechſelſtand geheimnißvoll
Die menſchlichen Geſchicke vorbeſtimmt:
Noch mitten oft ins Leben tritt ein Tag,
Der unſrem Weſen erſt den Vollgehalt,
Der unſrer Zukunft, allem unſrem Thun
Die unabänderliche Richtung giebt.
Auch mich ergriff ein Tag für alle Zeit;
Vollkommen klar bin ich mir deß bewußt:
Der fromme Kaiſer Heinrich war geſtorben,
Des ſächſiſchen Geſchlechtes letzter Zweig,
Das glorreich ein Jahrhundert lang geherrſcht.
Als nun die Botſchaft in das Reich ergieng,
Da fuhr ein reger Geiſt in alles Volk,
Ein neu Weltalter ſchien heraufzuziehn;
Da lebte jeder längſt entſchlafne Wunſch
Und jede längſt erloſchne Hoffnung auf.
Kein Wunder jetzo, wenn ein deutſcher Mann,
Dem ſonſt ſo Hohes nie zu Hirne ſtieg,
Sich, heimlich forſchend, mit den Blicken maß:
Kann's doch nach deutſchem Rechte wohl geſchehn,
Daß, wer dem Kaiſer heut den Bügel hält,
Sich morgen ſelber in den Sattel ſchwingt!
Jetzt dachten unſre freien Männer nicht
An Hub- und Haingericht und Markgeding,
Wo man um Eſch und Holztheil Sprache hält:
Nein, ſtattlich ausgerüſtet, zogen ſie
Aus allen Gauen, einzeln und geſchaart,
Ins Maienfeld hinab zur Kaiſerwahl.
Am ſchönen Rheinſtrom, zwiſchen Worms und Mainz,
Wo unabſehbar ſich die ebne Flur
Auf beiden Ufern breitet, ſammelte

Der Andrang ſich, die Mauern einer Stadt
Vermochten nicht, das deutſche Volk zu faſſen.
Am rechten Ufer ſpannten ihr Gezelt
Die Sachſen ſammt der ſlav'ſchen Nachbarſchaft,
Die Baiern, die Oſtfranken und die Schwaben;
Am linken lagerten die rhein'ſchen Franken,
Die Ober- und die Niederlothringer.
So war das Mark von Deutſchland hier gedrängt,
Und mitten in dem Lager jeden Volks
Erhub ſich ſtolz das herzogliche Zelt.
Da war ein Grüßen und ein Händeſchlag,
Ein Austauſch, ein lebendiger Verkehr!
Und jeder Stamm verſchieden an Geſicht,
An Wuchs und Haltung, Mundart, Sitte, Tracht,
An Pferden, Rüſtung, Waffenfertigkeit,
Und alle doch ein großes Brüdervolk,
Zu gleichem Zwecke feſtlich hier vereint!
Was jeder im Beſondern erſt berieth,
Im hüllenden Gezelt und im Gebüſch
Der Inſelbuchten, mählich war's gereift
Zum allgemeinen, offenen Beſchluß.
Aus vielen wurden wenige gewählt,
Und aus den wenigen erkor man zween,
Allbeide Franken, fürſtlichen Geſchlechts,
Erzeugt von Brüdern, Namensbrüder ſelbſt,
Kunrade, längſt mit gleichem Ruhm genannt.
Da ſtanden nun auf eines Hügels Saum
Im Kreis der Fürſten, ſichtbar allem Volk,
Die beiden Männer, die aus freier Wahl
Das deutſche Volk des Thrones werth erkannt
Vor allen, die der deutſche Boden nährt,

Von allen Würdigen die Würdigſten
Und ſo einander ſelbſt an Würde gleich,
Daß fürder nicht die Wahl zu ſchreiten ſchien,
Und daß die Wage ruht' im Gleichgewicht;
Da ſtanden ſie, das hohe Haupt geneigt,
Den Blick geſenkt, die Wange ſchamerglüht,
Von ſtolzer Demuth überwältiget.
Ein königlicher Anblick war's, ob dem
Die Thräne rollt' in manchen Mannes Bart.
Und wie nun harrend all die Menge ſtand,
Und ſich des Volkes Brauſen ſo gelegt,
Daß man des Rheines ſtillen Zug vernahm
(Denn niemand wagt' es, dieſen oder den
Zu küren mit dem hellen Ruf der Wahl,
Um nicht am Andern Unrecht zu begehn,
Noch aufzuregen Eiferſucht und Zwiſt):
Da ſah man plötzlich, wie die beiden Herrn
Einander herzlich faßten bei der Hand
Und ſich begegneten im Bruderkuß.
Da ward es klar, ſie hegten keinen Neid
Und jeder ſtand dem Andern gern zurück.
Der Erzbiſchof von Mainz erhub ſich jetzt:
„Weil doch" ſo rief er „einer es muß ſein,
So ſei's der Ältre!" Freudig ſtimmten bei
Geſammte Fürſten und am freudigſten
Der jüngre Kunrad; donnergleich erſcholl,
Oft wiederholt, des Volkes Beifallsruf.
Als der Gewählte drauf ſich niederließ,
Ergriff er ſeines edeln Vetters Hand
Und zog ihn zu ſich auf den Königsſitz.
Und in den Ring der Fürſten trat ſofort

Die fromme Kaiſerwitwe Kunigund,
Glückwünſchend reichte ſie dem neuen König
Die treubewahrten Reichskleinode dar.
Zum Feſtzug aber ſchaarten ſich die Reihn,
Voran der König, folgend mit Geſang
Die Geiſtlichen und Laien: ſo viel Preis
Erſcholl zum Himmel nie an einem Tag.
Wär' Kaiſer Karl geſtiegen aus der Gruft,
Nicht freudiger hätt' ihn die Welt begrüßt.
So wallten ſie den Strom entlang nach Mainz,
Woſelbſt der König im erhabnen Dom
Der Salbung heil'ge Weihe nun empfieng.
Wen ſeines Volkes Ruf ſo hoch geſtellt,
Dem fehle nicht die Kräftigung von Gott!
Und als er wieder aus dem Tempel trat,
Erſchien er herrlicher, als kaum zuvor,
Und ſeine Schulter ragt' ob allem Volk.
Das iſt der große Tag, der mich ergriff,
Der mich in allem Drangſal friſch erhält.

Ernſt.

Ein großer Sinn faßt große Bilder auf,
Ein andrer andre. Dazumal, als du
Dem freien Vaterland ins Auge ſahſt,
Erglänzte mir der erſten Liebe Huld
In eines Mägdleins minniglichem Blick.
Ich war ein Jüngling, ſtand in Vormundſchaft
Von meinem Ohm, dem Erzbiſchof von Trier,
Und noch war mir des Reiches Sache fremd.
Wohl kamen andre Zeiten, ſtrengere,
Die mich gerüttelt aus dem Liebestraume.

Werner.

O nicht vergeſſ' ich's: mit dem alten Welf
Von Altdorf und mit andern ſchwäb'ſchen Herrn
War ich geritten auf das Maienfeld;
Wir tränkten eben unſre Pferd' im Rhein,
Da kameſt du den Strom herabgeſchifft
Auf einer leichten, buntverzierten Jacht,
Du ſelbſt im Fürſtenſchmuck, zur Seite dir
Graf Hugo mit der ſchönen Edelgard,
Und ſchwebend auf dem Schiffesrande ſaß
Ein Sänger, der die Harfe lieblich ſchlug;
Des Stromes Klarheit aber ſpiegelte
Die glänzenden Geſtalten.

Ernſt.

Schöne Zeit!
Wie iſt das alles längſt den Strom hinab!

Werner.

Auch was vor mir ſo groß und herrlich ſtand,
Es iſt nicht mehr, nur im Gedanken lebt's.
Der Mann, den wir zum König uns gewählt
Und der ſo demuthsvoll das Haupt geneigt,
Er hat's emporgeworfen; ihn verlangt
Nach Unbeſchränktheit, nach Alleinherrſchaft
Und nach der Erblichkeit in ſeinem Stamm.
Die ihn erwählten, tritt er in den Staub.
Den Kunrad, den er jenes Mal geküßt,
Hat er genöthigt, nach dem Schwert zu greifen;
Des Reichs verwieſen iſt der graue Welf;
Der Herzog Adalbert von Kärnthen irrt
Mit ſeinen Söhnen heimathlos umher.

Und du, mein Herzog, o wie hat er dich
Vom Anbeginn verfolgt, beraubt, zerknirscht!
Ich bin dir zugethan durch Lehenseid,
Der Freundschaft heilig Band verknüpfet uns;
Doch, wär' ich nicht dein Mann und nicht dein Freund,
Dein Banner hätt' ich dennoch aufgesucht,
Damit ich ihn bekämpfe, dem auch ich
Einst zugerufen auf dem Feld der Wahl.

Ernst.

Wohl wittert jedes Wesen seinen Feind;
Drum hegt auch dir der Kaiser wildern Haß
Und unversöhnlicheren, als mir selbst.

Werner.

Von diesem Haß, den ich allein verwirkt,
Mußt du, Unglücklicher, das Opfer sein.
Nicht ich bin elend, denn mich treibt die Gluth,
Die ich an jenem Tag in mich gesaugt;
Du aber hast nach Frieden dich gesehnt
Und mußt nun so unendlich friedlos sein
Und hast für all die Treue keinen Dank
Von mir, als daß ich schadenfroh und stolz
Auf dich hinblicke, wie du nun so ganz
Verlassen dastehst und so ganz entblößt,
Und wie nun ich dein einz'ger Lehensmann,
Der Einz'ge bin, der dich noch Herzog nennt,
Und wie nun mir allein die Ehre bleibt,
Dir Dienst zu leisten bis zum letzten Hauch.

Ernst.

Gewaltiger, was neigst du dich vor mir?

Werner.

O wahrlich, nie in deinem Fürstenglanz
Erschienst du mir so herrlich, so erlaucht,
So würdig jeder tiefsten Huldigung,
Als wie du jetzt in freierkorner Schmach,
In deiner Selbstverbannung vor mir stehst!
Doch nein, so ganz vergessen bist du nicht.
In Schwaben, wo dein Vater Herzog war,
Wo ihn und dich ein biedres Volk geliebt,
Wo mancher jetzt auf seiner Veste haust,
Der unter deinem Banner einst gekämpft,
Dort muß von dir noch ein Gedächtniß sein.
Dorthin sei unser irrer Pfad gelenkt,
Des Schwarzwalds dichter Schatten nehm' uns auf!

Ernst.

Dir folg' ich, und wenn alles mich verschmäht,
Du wirst mich nie verlassen.

Werner.

Siehst du hier?
Der Handschuh, den ich aus dem Koller zieh',
Er ward vom Kaiser in den Staub geschleudert,
Daß er verschmähet und zertreten sei.
Der Kriegsknecht hob ihn auf und gab ihn mir,
Und dieser Handschuh liegt an meiner Brust.

(Beide ab.)

ARGUMENT TO ACT III.

Count Hugo of Egisheim is about to return to Burgundy, sent thither by Konrad to prevent any new outbreak: and Gisela, bound by her oath not to help Ernest, nor to plead for him, begs Hugo to do all he can to confirm the weak King Rudolf in adherence to the contract by which Burgundy has been assigned to the empire, to restrain Odo from his bold and ambitious plans, and to quiet and conciliate the turbulent vassals, that Ernest may not gain new adherents and again rise in active revolt. In this way she hopes that peace may be established, and that the Emperor may then be inclined to remove the sentence of outlawry from her son's head. But fresh news has just been brought to the Emperor by Count Mangold, that Swabia is again in revolt, that Ernest and Werner are ranging the Black Forest at the head of a small band of followers, and that a legendary tale has sprung up among the people about their wonderful adventures during the years when Ernest was really in prison, a story of which Gisela makes a figurative application to the actual vicissitudes of Ernest's fortunes. Konrad forthwith despatches Mangold to quell the rebellion, promising quickly to follow in person. Gisela, contemplating Mangold's sword, about to be drawn against her son, appeals in agony to the Mother of Sorrows. Moved to charity by her own trouble, she calls to her a pilgrim standing near, who reveals himself as Adalbert of Falkenstein, a Swabian noble who in the excitement of the chase had slain her former husband, Ernest I. of Swabia. Adalbert has wandered about for years as a pilgrim, doing penance, but nowhere finding peace; he believes that the murdered man still haunts him, because his last wish, conveyed by Adalbert, that Gisela should preserve her widowhood, has not been carried out. He reproaches her with the unhappy consequences to her son of her marriage with Konrad, and calls upon her to renounce it. Gisela explains and justifies her remarriage, pointing with dignified pride to the sphere of usefulness and benevolence that she fills; and indignantly shows him that the true way to deliver himself from the curse is to cease from his vain and worthless penance, and to do his duty as a knight, a father, and the loyal vassal of an exiled lord. Her words rouse him to energy and enthusiasm; he resolves to expiate his guilt towards the father by devoting himself, even to death, for the son.

Mußt' ich ihr flechten in das blonde Haar.
Und wieder hofft' ich, daß mein Älteſter
Mir eine Tochter brächte zum Erſatz.
Denn wie des Vaters Stolz darin beſteht,
Den Sohn gekrönt zu ſehn mit Ruhm und Macht,
So iſt der Mutter Wonne, wenn der Sohn
Einhertritt mit der jugendlichen Braut,
Der liebenden, die ihm das Leben ſchmückt.
Umſonſt hab' ich die Arme aufgethan
So ſeligem Empfang. Lebt wohl, Herr Graf!

(Graf Hugo ab. Indem Giſela abgehen will, tritt von der andern Seite der Kaiſer mit dem Grafen Mangold auf.)

Kunrad.

Verweile, Giſela, wenn nicht zu ſehr
Dich anderen Berufes Eile drängt!

Giſela.

Auf dich zu hören, gehet jedem vor.

Kunrad.

Aus Schwaben iſt mir Botſchaft zugekommen,
Sehr unerfreuliche, womit ich gern
Dein Ohr verſchonte, wenn ſie anders dir
So unerwünſcht, wie mir, zu hören iſt.
Der Überbringer dieſer Kunde ſelbſt,
Graf Mangold, melde dir, was dort geſchehn!

Mangold.

Erlauchte Frau, laßt es den Boten nicht
Entgelten, wenn die Botſchaft euch mißfällt!
Indeß der Ungar deutſche Mark bedräut,
Und wider ihn das Aufgebot ergeht,

Indeß erhebt von ſchwäb'ſchen Gauen her
Sich innre Gährung Durch den Schwarzwald ſtreift
Unheimlich eine kriegeriſche Schaar,
Die man zuerſt für Räuber achtete
(Denn ihre Zehrung holt ſie mit Gewalt),
Bis man hernach an ihrer Spitze ſah
Den Fürſten Ernſt und Wernern, ſeinen Freund.
Noch werden ſie auf fünfzig kaum geſchätzt,
Noch ſind ſie unberitten, ſchlecht bewehrt,
Noch öffnete ſich ihnen keine Burg,
Noch lagern ſie in Wald und Felsgeklüft;
Und doch iſt dumpfes Harren überall,
Und mancher, der die Klinge ſchon geputzt,
Um mit dem Heer nach Ungarn auszuziehn,
Erwartet, was daheim geſchehen will.

Giſela.

Schreckt nicht die Reichsacht und der Kirchenbann,
Womit mein Sohn belegt iſt, jeden ab?

Mangold.

Ein ſonderbarer Glaube herrſcht im Volk:
Sie wollen's nicht begreifen, daß ihr Fürſt
So lang geſeſſen in der Kerkernacht;
In wundervolle Reiſen wandeln ſie
Die öden Jahre der Gefangenſchaft
Und geben ſein Ergrauen vor der Zeit
Dem ſcharfen Strahle fremder Sonnen ſchuld.

Giſela.

Ich ſelber hab' es immer nicht gefaßt,
Wie, der ſo jung ſei und ſo lebensfroh,

Im Kerker modern könne, und noch jetzt
Erſcheint er mir im Traume anders nie,
Denn friſch und blühend, wie er ſollte blühn.
Die Mutter, die ihn unterm Herzen trug,
Kann nicht vergeſſen, was ſein Alter iſt.
Doch laßt mich weiter hören, was man ſpricht!

Mangold.

In Indien und im ganzen Morgenland
Hat er der Abenteuer viel beſtanden.
Durch eines finſtern Berges Eingeweid'
Riß ihn auf ſchwankem Floß ein wilder Strom,
Der rieſ'ge Greif entführt' ihn durch die Wolken;
An dem Magnetberg fuhren ſeinem Schiff
Die Nägel aus, daß es in Trümmer gieng;
Mit Völkern von unmenſchlicher Geſtalt
Hat er gekämpft und manchen Sieg erlangt.
Was je ein Pilger Seltſames erzählt,
Das wird auf eures Sohnes Haupt gehäuft,
Und dieſer Schein des Wunderbaren zieht
Leichtgläubige Gemüther mächtig an.

Giſela.

Wohl fuhr mein Sohn durch einen finſtern Berg,
Ein furchtbar Schickſal rafft' ihn durch die Luft,
Die Nägel ſeines Schiffes löſten ſich,
Die ungetreuen, daß es ſcheiterte,
Und auf den Scheitern treibt er noch umher.
Weh ihm, wenn ſich das edle Menſchenbild
Zu wilden Mißgeſtalten ihm entſtellt!

Kunrad.

Graf Mangold, dieſe Rede kränk' euch nicht!
Ihr habt gethan, was Ehr' und Pflicht gebot,
Und mein Vertrauen lohnet euch dafür.
Dies Schwert hat meine Hand euch umgehängt,
Nicht um darauf zu ruhn (den Todten nur
Legt man die Schwerter unters müde Haupt):
Zur fernern That bezweckt' ich euch zu weihn,
Und wenn ich vom ital'ſchen Heereszug
Zurück euch hielt, ſo war die Abſicht die,
Daß ich mir einen wohlerprobten Arm
Bewahrte für die heimiſche Gefahr.
Der Augenblick iſt da: der Aufruhr gährt;
Ihr ſollt ihn mir vertilgen in der Brut.
Und wie ich eures Oheims klugem Sinn
Der Staatsgeſchäfte Leitung anvertraut,
So übergeb' ich eurer Tapferkeit
Die Kriegsmacht mit vollkommener Gewalt.
Nur raſch zum Werk! Der Rücken werd' uns frei!
Der Ungarn Andrang, den die Meuterer
Zu nützen hofften, leidet nicht Verzug.
Mit nächſtem werd' ich ſelbſt in Schwaben ſein,
Um nachzuſehn, was euer Schwert vollführt.

Mangold.

Geblendet von ſo hellem Gnadenſchein,
Von plötzlicher Erhebung überraſcht,
Verſagt mir jeder Ausdruck meines Danks
Und meiner treueſten Ergebenheit.

Kunrad.

Die Vollmacht langt ihr bei dem Kanzler ab.
Dich, Giſela, gemahn' ich deines Eids. (Ab.)

Dritter Aufzug.

Palaſt zu Aachen, wie am Anfang des Stücks.

Giſela und Graf Hugo im Geſpräch.

Giſela.

Ihr kehrt zurück nach Baſel, edler Graf?

Hugo.

Dem Kaiſer meldet' ich den neuſten Stand
Der Angelegenheiten in Burgund. Er will,
Daß ich dort wieder gegenwärtig ſei
Und mit unausgeſetzter Wachſamkeit
Vorbeuge jedem neuen Friedensbruch.
Noch fehlt mir euer Urlaub, hohe Frau!

Giſela.

Befürchtet nicht, wie ihr zu fürchten ſcheint,
Daß ich mit Auftrag euch behellige,
Der dem, was euch der Kaiſer anbefahl,
Entgegen wäre! Nein, ich bitt' euch ſelbſt,
Verwendet euer Anſehn, euern Rath
Allwärts zur Söhnung und Beruhigung!
Mein Oheim, König Rudolf, ſchätzt euch hoch.
O haltet ſein geſchwächtes Alter feſt,
Daß er nicht wieder wanke dem Vertrag!
Und wie ihr dieſen ſtärket und erhebt,
So ſtillt und ſänftiget am andern Theil

Die gährenden Vaſallen, dämpft den Muth
Des ſtolzen Odo, der Verwegnes ſinnt,
Und hütet überall, daß nicht mein Sohn
Verbindung knüpft und neuen Anhang wirbt!

Hugo.

Verehrend ahn' ich eurer Worte Grund.
Indeß ihr gegen den Geächteten
Zu wirken ſcheinet, ſeid ihr überzeugt,
Sein Heil zu fördern; iſt Burgund nur erſt
Durchaus beruhigt und dem Reich gewiß,
Dann wird der Kaiſer auch geneigter ſein,
Die Acht zu nehmen von des Herzogs Haupt.
Ich aber gehe freud'ger ans Geſchäft,
Da ich, dem Kaiſer dienend, euch zugleich
Und eurem Sohne frommen darf.

Giſela.

Noch eins!
Wenn ihr jetzt wieder das Ottilienſtift
Beſucht, und Edelgard ans Gitter tritt,
Grüßt ſie von mir!

Hugo.

Huldreiche Kaiſerin!

Giſela.

O! ſchöne Hoffnungen ſind mir zerknickt!
Die einz'ge Tochter, die mir Gott geſchenkt,
Ein holdes Kind, in zarter Jugend ſchon
Dem Könige von Frankreich anverlobt,
Nicht ſollt' ich ſie zum Traualtar geleiten;
Die Todtenkrone ſtatt des Hochzeitkranzes

Mußt' ich ihr flechten in das blonde Haar.
Und wieder hofft' ich, daß mein Älteſter
Mir eine Tochter brächte zum Erſatz.
Denn wie des Vaters Stolz darin beſteht,
Den Sohn gekrönt zu ſehn mit Ruhm und Macht,
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Auf dich zu hören, gehet jedem vor.

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Und auf den Scheitern treibt er noch umher.
Weh ihm, wenn ſich das edle Menſchenbild
Zu wilden Mißgeſtalten ihm entſtellt!

Kunrad.

Graf Mangold, dieſe Rede kränk' euch nicht!
Ihr habt gethan, was Ehr' und Pflicht gebot,
Und mein Vertrauen lohnet euch dafür.
Dies Schwert hat meine Hand euch umgehängt,
Nicht um darauf zu ruhn (den Todten nur
Legt man die Schwerter unters müde Haupt):
Zur fernern That bezweckt' ich euch zu weihn,
Und wenn ich vom ital'ſchen Heereszug
Zurück euch hielt, ſo war die Abſicht die,
Daß ich mir einen wohlerprobten Arm
Bewahrte für die heimiſche Gefahr.
Der Augenblick iſt da: der Aufruhr gährt;
Ihr ſollt ihn mir vertilgen in der Brut.
Und wie ich eures Oheims klugem Sinn
Der Staatsgeſchäfte Leitung anvertraut,
So übergeb' ich eurer Tapferkeit
Die Kriegsmacht mit vollkommener Gewalt.
Nur raſch zum Werk! Der Rücken werd' uns frei!
Der Ungarn Andrang, den die Meuterer
Zu nützen hofften, leidet nicht Verzug.
Mit nächſtem werd' ich ſelbſt in Schwaben ſein,
Um nachzuſehn, was euer Schwert vollführt.

Mangold.

Geblendet von ſo hellem Gnadenſchein,
Von plötzlicher Erhebung überraſcht,
Verſagt mir jeder Ausdruck meines Danks
Und meiner treueſten Ergebenheit.

Kunrad.

Die Vollmacht langt ihr bei dem Kanzler ab.
Dich, Giſela, gemahn' ich deines Eids. (Ab.)

Giſela.

Herr Graf, vergönnt mir, euer Schwert zu ſehn!
(Sie nimmt es.)
Und iſt nun das die mörderiſche Spitze,
Die nach dem Blute meines Sohnes lechzt?
Nicht kann ich Schwerter ſchmelzen und nicht darf
Ich Menſchen rühren, doch zum Himmel noch
Darf ich mich wenden in der Seelenangſt:
O gnadenreiche Mutter, der ein Schwert
Durchs Herz gegangen, als du thränenvoll
Aufblickteſt zu dem Kreuze deines Sohns,
Dich fleh' ich an, geſtatte du es nicht,
Daß dieſer kalte Mordſtahl meinem Kind
Die Bruſt durchbohre und die meine mit!
(Sie giebt das Schwert zurück. Mangold ab.)
Ein Pilger ſtehet dort im Säulengang;
Er ſah mich beten und gefaltet hält
Auch er die Hände. Segne Gott den Mann,
Der mein ſchmerzvolles Flehen unterſtützt!
Tritt ein! Die Thore dieſes Hauſes ſind
Jedwedem offen, der nach Hülfe geht.

Pilger.

Wer mir kann helfen, muß ein Meiſter ſein.

Giſela.

Dein Blick iſt finſter, deine Stirn' gefurcht;
Ein tiefer Kummer, t von geſtern her,
Hat dich getrieben ‹ | Pilgerfahrt.

ilger.

Das grauſen That

Giſela.

Rede, wenn ich's wiſſen ſoll!

Pilger.

Ich war ein Ritter, nein, ein Jäger nur.
Mich trieb die unbarmherz'ge Luſt, das Thier
Zu hetzen auf das Thier; mich rührt' es nicht,
Wenn mich die Hindin, blutig und zerfetzt,
Bethränten Auges bat um ihren Tod.
Wär' mir, wie einſt dem heiligen Hubert,
Das Kreuz erſchienen auf des Hirſches Haupt,
Ich hätt' ihm doch den Pfeil ins Herz geſchnellt.
Nun kam der Herzog einſt, (ihr werdet bleich,
Erlauchte Frau?) er kam in meinen Forſt,
Als eben dort ein Zwanzigender ſtrich.
Welch beßre Kurzweil hätt' ich ihm gewußt,
Als ihn zu laden zu ſo edler Jagd?
Auf ſchweißbeträuften Roſſen rannten wir
Dem Wilde nach; der Herzog hatte ſchon
Sich mit geſpannter Sehne vorgelegt;
Da gönnt' ich ihm den Hauptſchuß nicht: ich warf
Querüber meinen Speer; der Hirſch flog hin,
Hin flog das leb'ge Pferd, am Boden lag
Der Herzog, in der Seite meinen Speer.

Giſela.

Weh dir!

Pilger.

Gebüßt war meine Luſt.

Giſela.

Warum
Zerreißeſt du mein Herz, das ſchon genug

Von Angſt gequält iſt, noch mit Schreckniſſen
Verfloßner Tage? Mörder meines Gatten,
Unſel'ger Adalbert, iſt dir es leid,
Daß dich die Zeit und deiner Schuld Gefühl
Unkenntlich machte? Gerne hab' ich ſtets
Auch Unbekannten hülfreich mich gezeigt;
Warum, wenn irgend Noth zu mir dich führt,
Hebſt du den Vorhang, der wohlthätig mir
Die gräßliche Vergangenheit bedeckt?

Adalbert.

Der Herzog aber richtete ſich auf,
Und ächzend ſprach er: „Komm, dir iſt verziehn;
Komm her, damit ich ſterb' in deinem Arm!"
Und als ich ihn im Arme hielt, da ſchloſſen
Die Jäger einen dichten Kreis umher.
Und wieder ſprach er: „Iſt kein Prieſter hier?
Mich drücken meine Sünden." Drauf begann
Er, uns zu beichten mit gebrochnem Laut.
Sein Letztes war: „Für meine Seele betet!
Sagt meiner Frau, der Giſela, ſie ſoll
Ihr Witwenthum bewahren, ſoll nicht mein
Vergeſſen." Ward's euch ausgerichtet?

Giſela.

Ja.

Adalbert.

Mein Friede war ſeit jenem Tag dahin;
Denn wo ich gieng und wo ich raſtete,
War mir's, als krampfte ſich ein Sterbender
An meine Bruſt, als hört' ich dicht am Ohr

Ein letztes Röcheln. Drum den Pilgerſtab
Ergriff ich, nahm mein Söhnlein auf den Arm,
Nach Sanct Georgen trug ich es hinüber,
Daß es erwachſ' in ſtrenger Kloſterzucht
Und nicht den Jagdſpieß werf' auf ſeinen Herrn.
Zum heil'gen Grabe wallt' ich, betete
So lang und brünſtig dort, daß ich dem Stein
Eindrückte meiner Kniee Spur. Umſonſt!
Kein Friede ſtieg erquickend mir herauf.
Zehn Jahre lang, in harter Sklaverei,
Zog ich am Pfluge wie ein Stier und riß
Der dürren Erde Schollen auf. Umſonſt!
Die Saat gieng auf, kein Segen grünte mir.
Als ich nun wiederkam ins deutſche Land
Mit dem Entſchluß, mir einen finſtern Wald
Zu ſuchen, den, wie meine Seele, nie
Ein Sonnenſtrahl durchdringt, um mir darin
Ein Klauſnerhaus zu bauen und mein Grab,
Da fragt' ich erſt, als ich die Straße zog:
„In welchem Kloſter, welcher Siedelei,
In welcher tiefſten Einſamkeit verweilt
Die Witwe des erſchlagnen Herzogs Ernſt,
Um zu beweinen ihres Gatten Tod
Und um zu beten für ſein Seelenheil?"
Da wies man mich des Weges fort und fort,
Bis ich vor dieſem Kaiſerſchloſſe ſtand
Und bis ich trat in dieſes Prunkgemach.
Jetzt weiß ich, warum der Ermordete
Von mir nicht läßt, und jetzt iſt mir es klar,
Daß er von mir nicht laſſen wird, ſo lang
Vergeſſen bleibt, was ſterbend er befahl.

Giſela.

Wenn dies dich quält und mich zu quälen treibt,
So höre denn, mir zur Rechtfertigung
Und dir zum Troſte, wie es ſich begab!
Ich lebte, wie es Witwen ziemlich iſt,
Mit meinen Kindern, einſam und betrübt.
Die Herrn des Landes aber forderten,
Daß meinem Sohne, dem verwaiſten Ernſt,
Ein zweiter Vater werde, der zum Schutz
Dem Knaben ſei und der das Herzogthum
Bevogte bis zu Ernſtes Mündigkeit.
Der tapfre Graf in Franken, Kunrad, warb
Um meine Hand und er vor allen ſchien
Ein tücht'ger Schutzherr meiner Sprößlinge;
Ihn wünſchten die Vaſallen unſres Lands,
Er ward von meinen Räthen mir gerühmt;
Ich aber blieb dem Witwenſtande treu.
Als ich nun eines Morgens vom Gebet
Aus der Kapelle kam, da war der Hof
Mit hochzeitlichen Reitern angefüllt,
Aus deren Reihn der hohe Kunrad trat
Und mich auf einen ſchmucken Zelter hob;
Die Landesherren aber und das Volk,
Die mich vertheid'gen ſollten, jubelten
Der ſeltſamen Entführung Beifall zu.
So iſt's geſchehn. Verdamme, wenn du kannſt!

Adalbert.

Vermeßner Sinn, der ſich zu weiſe dünkt,
Die Warnung eines Sterbenden zu achten!

Den du den Hort der Deinigen geglaubt,
Er iſt ihr Feind, ihr Unterdrücker jetzt.
Du aber ſteheſt mit getheiltem Herzen
Inmitten doppelſeitigen Verbands,
Und ſchon haſt du dem erſtgebornen Sohn
Durch ſchnöden Eid ſtiefmütterlich entſagt.

Giſela.

Willſt du mich tödten, wie du den Gemahl
Mir tödteteſt?

Adalbert.

Ein Warner komm' ich dir.
Umſonſt hat Kaiſer Heinrich euch ermahnt,
Den Bund zu löſen, dem die Kirche zürnt,
Weil du des Kunrads Anverwandte biſt;
Vergebens zauderte der Erzbiſchof,
Da er dich krönen ſollt' als Königin.
So muß nun ich erſcheinen im Palaſt,
Nicht um, ein Höfling, Weihrauch dir zu ſtreun,
Nein, um zu warnen mit dem letzten Hauch
Des Sterbenden, den ich in mich geſaugt,
Daß du entſageſt dieſem Ehebund,
Daß du die Witwe bleibeſt Herzog Ernſts
Und ſeinen Kindern eine Mutter ſeiſt.

Giſela.

In meinem Heiligſten greifſt du mich an.
Du wirfſt mir vor, was noch kein Weib ertrug,
Du kränkſt mich da, wo auch die Löwin fühlt,
Du reißeſt an den Banden der Natur.
War meine Einſicht kurz, mein Vorſatz ſchwach,
Die Liebe doch iſt ewig ſtark in mir;

Hab' ich den Eid geſchworen allzu raſch,
So hab' ich tauſendfältig drum gebüßt;
Hab' ich den Witwenſchleier nicht bewahrt,
Die Kaiſerkrone trag' ich unentweiht.
Es ſegnet mich mein Haus, es ſegnet mich
Das Volk, ſoweit man deutſche Zunge ſpricht.
Der Andacht bau' ich hohe Tempel auf,
Der Krankheit weih' ich Pflegehäuſer ein,
Der Armuth ſpend' ich meiner Kammern Schatz,
Allwärts entblühet Segen meiner Spur
Und, thront der Kaiſer mit dem Schwert des Rechts,
So thron' ich mit der Gnade Palmenzweig;
Vermittlerin bin ich, Fürbitterin,
Wie meinen Kindern, ſo dem ganzen Volk.
Du aber, der du ſtrafend vor mich trittſt
Und mir die Krone werfen willſt vom Haupt
Und mir das Herz erdrücken in der Bruſt,
Was thateſt du, das dich berechtigte,
Mich zu vernichten, ſprich! was thateſt du?
Den Stein haſt du gehöhlt mit deinen Knien,
Am Pflug haſt du gezogen ſtatt des Stiers,
Dich ſelbſt haſt du zerfleiſchet, ob dir gleich
Der, den dein Speer gefällt, ſo ſchön verzieh;
Dein Werk iſt todt, unfruchtbar all dein Thun.
Und wenn du nun durch deutſche Gaue wallſt
Und ſiehſt die Burgen glänzen auf den Höhn
Und ſiehſt die Ritter reiten durch das Thal
Und hörſt des Jagdhorns Klänge durch den Wald,
Die wohlbekannten ...

Adalbert.

Weck' nicht dieſen Hall!

Giſela.

Und ſiehſt das Feuer brennen auf dem Herd
Und ſiehſt die Kinder ſpielen vor der Thür;
Mußt du nicht ſchamroth werden vor dir ſelbſt,
Daß du ſo leblos durch das Leben gehſt?
Warſt du nicht ſelber einſt ein Rittersmann?
Haſt du nicht einen Forſt, nicht eine Burg?
Haſt du nicht einen Herd und haſt ein Kind,
Das du verlaſſen ſo unväterlich?
Und wenn dich nicht die Luſt des Lebens lockt,
Weißt du nichts mehr von Ritterpflicht und That?
Iſt keine Unſchuld mehr bedrängt? Iſt kein
Unglücklicher, der tapfern Arms bedarf?
Irrt nicht dein Herzog, dem den Vater du
Erſchlagen, irrt er hilflos nicht umher,
Geächtet, ohne Burg und ohne Herd?
O! läge nicht der Eid vor meinem Mund,
Wär' nicht verſchüttet mein lebend'ger Quell,
Wär' nicht gebunden meiner Liebe Kraft,
Ich wollte mit dir ringen, finſtrer Geiſt,
Und wie die Sonn' ins Mark der Erde dringt
Und aus dem Boden treibt die grüne Saat,
So wollt' ich dich ergreifen, todtes Herz,
Und berſten ſollte mir dein ſtarres Eis. (Ab.)

Adalbert.

Bin ich verwandelt? Wie iſt mir geſchehn?
Hat mich ein Zauberſtab berührt? Bin ich
In einen Wunderbrunnen eingetaucht?
Was nicht der Oelberg, nicht das heil'ge Grab,
Was nicht des Jordans hochgeweihte Flut

An mir gethan, das hat dies Weib vermocht.
Ja, Gott kann Wunder wirken überall;
Der Schuld, die mich zermalmte, bin ich los,
Das Thor der Gnade ſchließt ſich leuchtend auf,
Dem Hoffnungsloſen iſt ein Weg gezeigt.
Nicht das entſühnte meine Mörderhand,
Daß ich ſie wund gerungen im Gebet;
Nein, hülfreich ſei dem Sohne ſie gereicht,
Dem ſie den Vater freventlich geraubt!
Soll ich gegeißelt ſein, ſo ſei's für ihn!
Mein Blut, für ihn vergoſſen, waſcht mich rein,
Mein Geiſt, für ihn verhaucht, ſchwebt himmelan,
Und mein Geſchlecht, das ich verflucht gewähnt,
Noch kann es blühen; bis ins fernſte Glied
Bin ich geſegnet. Heil ſei dieſem Weib! (ab.)

ARGUMENT TO ACT IV.

Sc. I. Ernest is sleeping in the lap of his friend Werner, at the foot of the Castle of Falkenstein, in the Black Forest. Adalbert appears, and entreats the fugitive but reluctant Ernest not to deny to the unhappy slayer of his father the opportunity of making some atonement to him, by affording to him in his outlawry the shelter and protection of his castle. A body of troops with Warin, a Swabian noble, at their head, approach in mournful procession; they are the remnant of the army with which Hermann, Ernest's younger brother, made Duke of Swabia in his stead, had been sent by Konrad into Italy. After brilliant victory, Hermann with many of his men has died of the plague, first charging Warin, his standard-bearer, to take the banner of the army, the Swabian ducal banner, to his brother Ernest, for whom alone he had accepted it in charge. Warin and his followers beg to be led to battle, before they too are carried off by the pestilence. Under such sombre auspices Ernest resumes his dignity as Duke, and rouses himself to fresh exertion.

Sc. II. Count Mangold is advancing upon the Castle of Falkenstein. He is visited in his camp by Bishop Warmann, who now that Hermann is dead stirs up anew his nephew's hopes of himself receiving the Duchy of Swabia. Werner now boldly presents himself before Mangold (who is a kinsman of his own), reproaches him for having sold his honour and his independence, and urges him to return to the service of freedom and of his rightful lord. Mangold is stirred to shame and compunction, but declares that it is too late to go back, and Werner leaves him with the warning to beware of him when they meet in battle.

Sc. III. Werner returns to the castle with the news that they are encompassed, and that their only choice is between surrender or famine, and a desperate fight, for which they accordingly prepare. Adalbert brings his young son and devotes him to Ernest's cause. Werner, now equipped again as a knight, resumes his place at Ernest's side, and strives to relieve somewhat the gloom of the occasion by telling the story of the Count of Abensberg and his thirty-two sons. Ernest, wearing the mantle his murdered father had worn, and carrying the shield borne by his brother Hermann, is hailed by his followers as their lord, and goes forth to battle.

Vierter Aufzug.

Erste Scene.

Schwarzwald. Auf der Höhe die Burg Falkenstein.

Im Vorgrund Werner, den schlafenden Ernst im Schooße. Kriegsleute, umhergelagert.

Werner.

Er schläft in meinem Schooß, er schläft so sanft;
Vertrauend hat er sich mir angeschmiegt.
O! nur zu sehr hat er mir stets vertraut!
Die Eiche, die ihm sollte Schutz verleihn,
Hat auf sein Haupt den Wetterstrahl gelenkt.
Sein Leben war so schön, so morgenhell,
Bis ich sein Freund und sein Verderber ward.
Ich bin's, der in den wilden Streit ihn riß,
Ich warf ihn ins Gefängniß, ich hab' ihn
Geächtet, ich sein Liebesglück zerstört,
Mein Werk ist er, wie er hier vor mir liegt.
Doch er ist immer freundlich, immer treu;
Kein andrer Vorwurf ward mir je von ihm,
Als diese Bläße seines Angesichts
Und dieser Schmerzenszug in seinem Schlaf.
O könnt' ich ihn mit diesen Armen weit
Hinübertragen in ein glücklich Land,
Wo Friede wohnet und wo Freude blüht,

Wo dem Erwachenden ſein ſchweres Leid
Verſchwunden wäre wie ein böſer Traum!

Adalbert tritt auf.

Adalbert.

Da liegt er. Ha! wie er dem Vater gleicht,
Als der Erblaßte mir im Arme lag!

Werner.

Tritt ſacht auf, Pilger! Weck' nicht meinen Freund!

Adalbert.

Laß mir die Wacht bei dieſem Schlafenden!
Ich hab' ein altes Recht, die Herzoge
Im Arm zu halten.

Werner.

Wunderlicher Mann!
Wenn man dir tiefer in die Runzeln ſchaut,
Biſt du der Adalbert vom Falkenſtein.

Adalbert.

Wenn du die Locken von der Stirne ſtreichſt,
Biſt du der Werner, der von Kiburg ſtammt.

Werner.

Was willſt du hier?

Adalbert.

Den Herzog ſucht' ich auf.

Werner.

Weißt du, daß er gebannt, geächtet iſt?

Adalbert.

Wer ſolchen Fluch getragen hat wie ich,

Der bleibt von Acht und Bannſtrahl ungeſchreckt.
Das eben ſoll vom Fluche mich befrein,
Daß ich dem Ächter öffne meine Burg,
Den ſichern Horſt, der dort vom Felſen trotzt.

Werner.

Schon hab' ich angeklopft an ihrem Thor;
Der Burgvogt hat den Einlaß uns verſagt.

Adalbert.

Ihm übergab ich meiner Väter Haus,
Als ich hinausgieng auf die Pilgerfahrt,
Und keinem öffnet er, als ſeinem Herrn.

Ernſt (erwachend).

Wer iſt der Mann?

Werner.

Mein Herzog, ſei erfreut!
Erhebt euch, ihr Gefährten unſrer Noth!
Gewonnen iſt uns heut der erſte Sieg.
Noch ſchweiften wir im Walde wie der Wolf,
Noch kreiſten wir umher, dem Geier gleich,
Der ſich nicht ſetzen darf auf wohnlich Dach,
Und nur der Buſch, der auch das Wild behegt,
Und nur die Schluft, die auch das Raubthier birgt,
War uns Herberge; dieſer Mann zuerſt
Eröffnet menſchliche Behauſung uns,
Die Burg dort oben ſchließet er uns auf
Und macht uns heimiſch in dem ſchwäb'ſchen Land.

Ernſt.

Wer biſt du, der du, ſelbſt ein Pilger, mir,
Dem unſtet Wandernden, ein Obdach beutſt?

Adalbert.

Ich bin der unglückſel'ge Adalbert,
Der ſeinen Herzog in die Seite warf,
Und der von fünfzehnjähr'ger Pilgrimſchaft
Nur dann entſündiget nach Hauſe kehrt,
Wenn du mit ihm in ſeine Mauern trittſt.
O wende dich nicht ab! Bei dieſem Kreuz,
Das noch der Stätte Denkmal iſt, auf der
Dein Vater ſtarb und ſterbend mir vergab,
Beſchwör' ich dich, verſchmähe nicht mein Haus!
Du retteſt eine Seele.

Ernſt.

Hingebeugt
Auf dieſen Boden, den dein Blut getränkt,
Umfaſſend dieſen moosbedeckten Stein,
Den in der Mitternacht dein Geiſt umſchwebt,
Klag' ich, geliebter Vater, dir mein Loos.
So elend ſiehſt du mich und ſo verwaiſt,
Daß ich zu dem die Zuflucht nehmen muß,
Der dich gemordet.

Werner.

Horch! ein Horn erdröhnt.
Zur Wehr, ihr Männer! Weicht vom Herzog nicht!

Ernſt.

Nicht wie zum Angriff naht ſich dieſe Schaar,
Sie ſchreiten vor in ernſtem Trauerzug;
Umflort iſt ihr Panier, die Schärpen ſchwarz.
Das iſt Warin, der Schwabens Fahne trägt.

Warin, an der Spitze einer Kriegsſchaar, tritt auf.

Warin.

Wir treten, Herzog, in geringer Zahl,
Doch tapfern und getreuen Muths zu dir.
Hinunter ins ital'ſche Schlachtgefild
Hat uns dein Bruder Hermann einſt geführt.
Das Banner, das ich trage, wallt' ihm vor
Zu manchem heißen, ehrenvollen Kampf.
Des jungen Helden freute ſich das Heer;
Uns Schwaben nur war's auf des Jünglings Stirn'
Ein häßlich Mal, daß er die Würde trug,
Die dir entriſſen worden, und ich ſelbſt
Hab' ihm die Fahne mit Verdruß geſchwenkt.
Nach wohlerfochtnem Siege zogen wir
Hinauf gen Suſa, wo die holde Braut,
Des Grafen Tochter, ihn erwartete.
Da fiel auf uns der Seuche böſer Thau,
Die Männer ſanken auf dem Weg dahin,
Nicht einzeln, nein, in Schwaben hingemäht,
Und nicht erhielt der beſten Ärzte Kunſt
Des Herzogs junges Leben: zu Trient
Liegt er begraben; ſeinen Leib hat ſo
Das Gift verzehret, daß wir ſelbſt ſein Herz
Nicht mit uns brachten in das Vaterland.
Noch in der Stunde ſeines frühen Tods
Berief er mich und, von mir abgewandt,
Damit mir nicht ſein Anhauch tödtlich ſei,
Sprach er: „Das Banner, das du trägſt, Warin,
Bring meinem Bruder Ernſt! Für ihn allein
Hab' ich's genommen und bewahrt, für ihn
Hab' ich's mit Ruhm bekränzt.“ Dies letzte Wort

Ergriff die Herzen. Trauernd und beſchämt
Folgt' ihm zu Grab der Unſern kleiner Reſt;
Dann ſetzten wir, gehorſam dem Befehl
Des Sterbenden, ſogleich den Heimzug fort.
Noch unterwegs, noch auf der Alpen Steig
Hat uns der Tod gezehntet; manche Leiche
Ward in das Felsgeklüft hinabgeſtürzt.
Wir aber bringen dir dein brüderlich
Vermächtniß: nimm dies trauernde Panier!
Führ' uns zum Kampfe, führ' uns raſch voran,
Bevor noch lichter unſer Häuflein wird!
Denn der noch jetzo blühend vor dir ſteht,
Trägt ſchon vielleicht in ſich der Seuche Keim,
Und beſſer fällt ein Mann in offner Schlacht,
Als daß er auf dem Krankenlager fault.

Ernſt.

O herrlich tret' ich in mein Herzogthum!
Des Vaters Mörder öffnet mir das Thor,
Des Bruders Leichenzug iſt mein Gefolg.
Komm, Adalbert! Mich ſchrecket nicht der Mord.
Folg' mir, Warin! Ich ſcheue nicht die Peſt.

(Alle ab.)

Zweite Scene.

Mangolds Lager.

Graf Mangold und der Biſchof Warmann treten auf.

Warmann.

Im Lager muß ich, Neffe, dich begrüßen:
Du gehſt dein Schloß vorüber, läſſeſt mich

Warmann.

Verwegner!

Mangold.

Wenn die Reue nicht dich treibt,
Welch toller Muth führt dich vor mein Gezelt?

Werner.

So iſt's doch wahr, was ich nicht glauben wollte,
Bis ich mit eignen Augen es geſehn,
Daß du, Graf Mangold, dem verwandtes Blut
Mit meinem durch die Adern rollt, daß du
Den Herzog, deinen rechten Herrn, nicht bloß
Verlaſſen haſt, nein, daß du ihn verfolgſt,
Daß du an der Verfolger Spitze ſtehſt!

Mangold.

Mit welchem Recht du mich zur Rede ſtellſt,
Das möcht' ich wiſſen.

Werner.

Mit dem Recht des Bluts.
Es rühmen ſich die Männer des Geſchlechts,
Von dem ſie ſtammen, und ruhmwürdig iſt's,
Wenn Kraft und Tugend weithin ſich vererbt,
Wenn vor dem Sohn des Vaters Beiſpiel glänzt,
Wenn unter Brüdern edler Wettkampf brennt,
Wenn jeder eiferſüchtig wacht und ringt
Für ſolchen Adels unbefleckten Glanz.
Und daraus fließt das Recht mir und die Pflicht,
Dich abzumahnen von verkehrter Bahn.

Mangold.

Geziemt es dir, mich abzumahnen, dir,

Dem Landsverwieſnen, dem Geächteten,
Der unſres Stammes Auswurf iſt ...

Werner.

Dem du
Ins Auge nicht zu blicken dich erkeckſt.
Dein Blut, das ich gemahnt, hat ſich empört
Und hat die Wange dir mit Scham gefärbt:
Folg' dieſer Regung, laß den beſſern Trieb
Dich ganz ergreifen! Sei der Väter werth!
Ja, Mangold, wenn du nicht den Feinden Ernſts
Mit Leib und Seele ſchon verfangen biſt,
Wenn dir zur Ehre noch die Rückkehr blieb,
So tritt zurück, aufrichtig, ſonder Scheu!
Die Lehn, die dich verpflichten, gieb ſie heim!
Die eitle Gnadenkette, wirf ſie ab!
Der ſchnöden Hauptmannſchaft, die dich entehrt,
Die deinen Stamm befleckt, entſchlage dich!
Der Dienſt der Freiheit iſt ein ſtrenger Dienſt;
Er trägt nicht Gold, er trägt nicht Fürſtengunſt,
Er bringt Verbannung, Hunger, Schmach und Tod.
Und doch iſt dieſer Dienſt der höchſte Dienſt;
Ihm haben unſre Väter ſich geweiht,
Ihm hab' auch ich mein Leben angelobt,
Er hat mich viel gemühet, nie gereut.
Für dieſen Dienſt, Graf Mangold, werb' ich dich:
Du wirſt mir folgen.

Warmann.

Halt, Vermeſſener!
Willſt du Verrath hier ſtiften? Hoff' es nicht!
Die Schaaren, die du rings gelagert ſiehſt,
Sind treu dem Kaiſer wie Graf Mangold ſelbſt.

Wir ſind umzingelt, jeder Weg verbaut,
Und kaum bin ich hieher noch durchgeſchlüpft.
Ja, dieſer Kaiſer ſchreitet raſchen Schritt;
Nichts rettet uns, als ſchleuniger Entſcheid.
Schon weiß ich nicht zu ſchätzen ihre Zahl,
Und jeder Tag verſtärket Mangolds Schaar.
Uns iſt der Zuwachs abgeſchnitten, wir
Sind unſern Freunden aus dem Blick gerückt!
Die uns erwarten, haben nicht Gewähr,
Ob wir noch ſtehn, ob wir zertreten ſind;
Noch ſtehn wir und noch iſt uns freigeſtellt,
Zu wählen zwiſchen Übergab' und Kampf,
Und noch getröſt' ich mich der Möglichkeit,
Daß wir in einer heißen, blut'gen Schlacht
Den Feind zernichten und, mit Sieg gekrönt,
Vorbrechen in das Land, das uns erharrt.
Wenn jetzt wir zaudern, bleibt uns keine Wahl,
Als zwiſchen Übergab' und Hungertod:
Entſchließt euch, Männer! Soll's gekämpfet ſein?

Warin.

Zum Kampf begehren wir.

Die Andern.

Zum Kampf! zum Kampf!

Ernſt.

Iſt einer unter euch, dem eine Braut,
Ein Weib, ein Kind das Leben koſtbar macht,
Er zieh' in Frieden! Nicht verdenk' ich's ihm,
Nicht heiſch' ich ſo verzweifelten Entſchluß.
Ihr ſchweigt und ſteht. So ruf' auch ich: Zum Kampf!

Der erſte Morgenſchein find' uns bereit!
Ein Jeder rüſte ſich, ſo gut er kann!
Manch Waffenſtück noch hängt in dieſem Saal,
Das unſer Wirth uns willig überläßt.

Werner.

Du ſelber, Herzog, biſt noch unbewehrt
Und jedem bloßgegeben, der dich ſucht;
Laß mich dich wappnen für den heißen Tag!

Ernſt.

Iſt's eine Sturmhaub', iſt's ein Bruſtſtück nur,
Genug, wenn es die Wetterſeite ſchirmt.

Werner.

Die Brünne werd' um deine Bruſt geſchnallt!
Den Kettenpanger werf' ich über dich,
Den Sturmhut bind' ich unter deinem Kinn,
Dein gutes Schwert häng' ich in dieſen Gurt.
Sei dieſer Stahl wie unſre Treue ſtark!
Sei'n dieſe Ringe feſt wie unſer Bund!

Adalbert tritt gewappnet aus der Schaar, einen Jüngling an der Hand.

Adalbert.

Zum Ritter umgewandelt, tret' ich jetzt
Vor dich, mein Herzog! Dir verdank' ich es,
Daß mir der Helm die Stirne wieder deckt,
Daß mir das Schwert die Hüfte wieder ſchmückt.
Wenn auch den Arm die Jahre mir geſchwächt,
Verſchmäh' nicht meinen Dienſt! Als Jüngling auch
Geb ich mich dir: ſieh! dieſer iſt mein Sohn;
Er ſei der Deine! Aus dem Kloſterzwang
Hat er ſich losgeriſſen, Waffenwerk

Hat er mit Fleiß erlernet. Nimm ihn hin!
Verjüngt empfängſt du mich, unſchuldig noch
Und unbefleckt von deines Vaters Blut.

Ernſt.

Ich nehm' ihn. Füg' es Gott, daß ich ihn dir
Zurück kann geben, wie ich ihn empfieng!

Werner.

Der ich bis jetzt als Kriegsknecht dir gedient,
Gewappnet als ein Ritter tret' auch ich
Dir nun zur Seite, denn ein ſolcher Kampf
Steht uns bevor, wobei es ſich verlohnt,
Im vollen Kriegesſchmucke zu erſcheinen.
Beneiden aber muß ich dieſen Mann,
Der dir ein doppelt Leben widmen darf.
Laß dir erzählen einen luſt'gen Schwank,
Weil jetzt die Zeit iſt, Schwänke zu erzählen!
Als Kaiſer Heinrich einſt zu Regensburg
Aufs Jagen ausritt, gab er den Befehl,
Daß keiner von den Herren ſeines Hofs
Sich folgen laſſe mehr denn einen Knecht.
Gleichwohl kam ihm der Graf von Abensberg
Mit drei und dreißig Reiſigen getrabt,
Ein rüſtig Häuflein, ſauber angethan,
Die Rößlein wohl geſattelt und gezäumt.
Da ſprach der Kaiſer: „Iſt euch unbekannt,
Daß ihr nur einen Diener bringen ſollt?"
Der Graf darauf: „Nur einen bring' ich mit."
„Wer ſind die Andern?" „Meine Söhne ſind's;
Sie alle ſchenk' ich und befehl' ich euch.
Sie ſeien euch im Frieden eine Zier,

Im Krieg ein Beiſtand! Laß' es Gott gedeihn!"
So ſprach der Graf. O wär' ich reich wie er!
O könnt' ich dir ſo vielfach Leben weihn!
So aber ſteh' ich einſam auf der Welt;
Von meinem Stamm hab' ich mich losgeſagt,
Geſchleift iſt meiner Väter alte Burg,
Kein Haus hab' ich, kein Weib und keinen Sohn:
Nichts hab' ich dir zu bieten, als mich ſelbſt.
In meines Lebens ungeſchwächter Kraft,
Im Stolz der Freiheit, in des Herzens Gluth,
Im Klirren dieſer Waffen werf' ich mich
Dir in die Arme, dein bis in den Tod.

Ernſt.

Hat je ein Herzog ſolche Schaar geführt,
So treuergebne, ſo hochherzige?
Ja, meine Würde fühl' ich; anders nicht
Darf ich euch führen, als in Fürſtentracht,
Damit ich, ſiegend oder ſterbend, ſo
Erſcheine, wie es eurem Herzog ziemt.
Erkennen ſoll man mich, damit das Schwert,
Das mich begehret, keinen trifft von euch.
Ein Scharlachmantel hängt an jener Wand;
Legt mir ihn um! Es iſt ein fürſtlich Kleid.

Adalbert (indem er Ernſten den Mantel umlegt).

Dein Vater trug's auf der unſel'gen Jagd.
Die Zeit hat es entfärbt.

Ernſt.

Dies blaſſe Roth
Iſt echte Farbe meines Mißgeſchicks.

Warin.

Den Schild hier, drauf das Wappen eures Stamms
Erbleicht iſt, trug der tapfre Hermann einſt.
Er würd' euch angeboten, gält' uns nicht
Für ſchlimmes Zeichen ſolch erloſchnes Bild.

Ernſt.

Gieb her! Der Letzte meines Stamms, geh' ich
Der Schlacht entgegen, die entſcheiden wird,
Ob dieſer welke Scharlach neu erblühn,
Dies trübe Wappen neu erglänzen ſoll.

Werner.

Heil unſrem Herzog!

Die Andern.

Heil dem Herzog Ernſt!

ARGUMENT TO ACT V.

Mangold cannot storm the rock-bound castle, and is obliged to wait until the enemy shall be forced by hunger to sally forth. Meanwhile the Emperor is approaching, anxious to end the struggle, being hard pressed in the east by the Hungarians, and in the west by Odo of Champagne, who has again risen in revolt, and is striving for the Italian crown. An outpost announces an attack and an engagement; Mangold orders a retreat to more advantageous ground. Ernest and his friends appear, devote themselves with enthusiasm to death or victory, and rush into the fight; this is viewed from a height by Adalbert, who has been posted there to give guidance and warning. Ernest and his men break through the first rank of the enemy, the second advances; Werner smites like an angel of death; Mangold is wounded, but recovers himself. After a brief rest Ernest's men, with sadly diminished numbers, renew the struggle; they are surrounded, but succeed in effecting a retreat. Ernest appears, leading his wounded friend Werner, who expires in his arms, after which he no longer cares to avail himself of a way of escape which is offered by Adalbert. The rest of his men appear, struggling with their pursuers; Mangold follows, and calls upon him to surrender, as now that Werner is dead he may be pardoned by the Emperor. But Ernest casts mantle and shield over the body of his friend, and engages with Mangold, who falls; he is himself immediately afterwards slain by Mangold's followers. Warin appears, bearing the rescued banner, which he raises with his last dying strength. Konrad and Gisela now arrive and learn what has happened; the ban of excommunication is to be removed from Ernest and Werner, that they may receive a Christian burial. News is brought by Hugo of Egisheim of the death in battle of Odo of Champagne, whose head Duke Gozelo of Lorraine has sent in an urn as a present to Konrad. Hugo is also the bearer, from the deceased King Rudolf, of the insignia of Burgundy; Konrad assigns the hard-won prize to his son Henry, who shudders in receiving it. Gisela finds consolation for her son's tragic death in the assurance that the memory of his devoted loyalty to his friend will live on in the hearts of the people, and that the sacred bond of their friendship is now renewed and perfected in a higher world.

Fünfter Aufzug.

Mangolds Lager.

Mangold und Warmann.

Mangold.

Der Kaiser kommt und noch ist nichts geschehn.
Er drängt zu sehr; kaum bin ich angelangt,
Schon blickt er ob der Schulter mir herein.

Warmann.

Das ist das mächt'ge Wirken dieses Manns,
Daß überall mit seiner Gegenwart
Er jedes fördert und im Schwung erhält.
Jetzt muß ihm doppelt angelegen sein,
Daß du den Aufstand schnell und gründlich tilgst,
Seit Odo von Champagne sich erhob
Und selbst nach der ital'schen Krone langt,
Die ihm der Erzbischof von Mailand beut.
Wird Ernst gewaltig hier und Odo dort,
Und bleibt der Ungar forthin ungestraft,
So steht es schlimm mit kaiserlicher Macht.

Mangold.

Und doch, kann ich's erzwingen? Soll mein Volk
Anrennen gegen jene Felsenwand?
Sie halten keinen Mond sich auf der Burg,

Sie ſind verloren, kommen ſie ins Feld,
Gewiß iſt ihr Verderben. Nur die Friſt
Soll er mir gönnen, die nothwendigſte.

Warmann.

Er weiß, wie leicht die Stunde Neues bringt,
Und darum drängt er.

Eine Wache tritt auf.

Wache.

Herr, ein Überfall.
Die Vorwacht iſt im Handgemeng, ſie weicht.
Sie bringen wüthend vor.

Mangold.

Willkommne Mähr'.
Zum Rückzug blaſt das Horn! Dort unterhalb,
Am Schlund des Thales, ordne ſich die Schaar!
Dort wird ſich brechen dieſer tolle Sturm.
Die Zelte laßt! Bald wieder ſind wir hier.
Du, Oheim, gehſt, den Kaiſer zu empfahn;
Sag' ihm, ſein Auftrag ſei vollzogen! Marſch!

(Beide ab mit Gefolge.)

Kampfgetümmel hinter der Scene. Flüchtlinge eilen über die Bühne. Dann erſcheinen Ernſt, Werner, Adalbert, Warin und ihre Schaar, mit gezogenen Schwertern.

Werner.

Die Schlacht geht friſch, die Schwerter ſtehn im Saft.
Es kämpft ſich raſch, wo Muth die Feldmuſik,
Verzweiflung das Panier iſt.

Ernſt.

Dorthin ſchaut!

Werner.

Ja, dort iſt Arbeit, dort iſt Heldenwerk;
Lebend'ge Mauern, ſechsfach aufgeführt;
Es muß ein ſtarker Strom, ein wilder ſein,
Dem man ſo mächt'gen Damm erbaut. Brecht durch!

Adalbert.

Ein Poſten bleib' uns auf dem Hügel hier!
Man überſieht von ihm das ganze Thal;
Im Rücken droht Gefahr.

Ernſt.

Du, Adalbert,
Bleib ſelbſt und warne! Keiner kennt wie du
Die Gegend.

Adalbert.

Iſt mir nicht das Heil gegönnt,
Für Herzog Ernſt zu ſtürzen ins Gefecht?
Soll ich unrühmlich auf der Warte ſtehn?
Mein Sohn, der du im Kampfe mich vertrittſt,
Du biſt ein Lehrling in der Waffenkunſt;
Jetzt tummle dich! Es iſt dein erſter Strauß,
Es kann der letzte ſein: an einem Tag
Mußt du erringen deine Meiſterſchaft.
Schwing hoch dein Schwert, wirf ſicher deinen Speer,
Triff unſre Feinde, triff den Herzog nicht!

Warin.

Zur Heilung, meine Kranken, führ' ich euch!
Man wird euch zapfen euer giftig Blut,
Man wird euch ſchneiden euer bös Geſchwür,
Man wird euch kühlen euern Fieberbrand.

Der Fahne reiß' ich ab den Trauerflor;
Jetzt iſt die Witwe wieder eine Braut,
Jetzt geht's hinab zum luſt'gen Hochzeitreihn.

Ernſt.

Ein Held, der in das Schlachtgewühl ſich wirft,
Soll an die Frau gedenken, der er dient:
O Edelgard, geliebte Gottesbraut,
Aus deinen Schleiern blick' auf mich herab,
Dein ernſtes Bild begeiſtre mich zum Tod!

Werner.

Allmächt'ger, Gott des Friedens und des Zorns,
Der du den Bach anſchwellen kannſt zum Meer,
Die ſtille Luft erregen zum Orkan,
Laß jetzt auch unſre, dieſer Männer, Kraft
So rieſenhaft anwachſen und erſchwellen,
Daß uns das Ungeheure möglich ſei!
Hinein! für Herzog Ernſt!

Die Andern.

Für Herzog Ernſt!

(Alle ab, außer Adalbert mit einigen Kriegsleuten.)

Adalbert.

Hin brauſt der Sturm, die Wolke fährt dahin.
Wenn aber ſo der Menſchheit Kraft und Gluth
Dahinfährt ohne Wiederkehr, dann bebt
Ein menſchlich Herz. Da ſtürmen ſie hinab,
Und drunten ſchon die Lanzen vorgeſtreckt,
Daran verbluten ſoll der Helden Bruſt.
Von Raubgevögel wimmelt ſchon die Luft.
Und durch die Wälder hallet Wolfsgeheul.

Ein Kriegsmann.

Jetzt, jetzt ſind ſie zuſammen.

Andrer.

Welch ein Stoß!

Dritter.

Sie brechen durch.

Adalbert.

Ha! ſind das Männer? Sind
Das Wellen, die des Schwimmers Arm zerwirft?
Durchbrochen iſt das erſte Glied.

Kriegsmann.

Schon tritt
Das zweite vor.

Andrer.

Seht mir den Werner, ſeht!

Adalbert.

Ein Todesengel, uns zum Hort geſandt,
Ragt er aus allen vor; ſein blitzend Schwert
Fährt aus den Wolken, nicht den einzeln Mann
Schlägt er, er ſchlägt die ganze Schaar.

Kriegsmann.

Wer liegt
Am Boden dort, zerſpellt den blanken Schild?

Adalbert.

Der Mangold iſt's.

Kriegsmann.

Er rafft ſich wieder auf;
Er führt die dritte Reih' heran.

Andrer.

O ſchaut!
Die Unſern raſten.

Dritter.

Traun, kein Wunder iſt's,
Wenn ſie ermüdet ſind.

Erſter.

Sie ſammeln ſich.
O! die ſind ſtark geſchmolzen.

Zweiter.

Seht den Wall
Von Leichnamen!

Dritter.

O ſeht den Strom von Blut!

Adalbert.

Der Werner aber ſteht vor ſeinem Trupp,
Wie mit geſpreizten Fittigen der Aar
Die Brut umſchirmt, wenn über ſeinem Horſt
Ein fremder Vogel kampfandrohend ſchwebt.
Jetzt lüftet er die Schwingen! jetzt. Gebt Acht!

Kriegsmann.

Sie holen aus, ſie brechen furchtbar los.

Andrer.

Jetzt gilt's.

Dritter.

Jetzt iſt's ihr Letztes.

Adalbert.

Jetzt wär's Zeit,
Der Bürde los zu werden, die mich drückt.

Kriegsmann.

Sie ſind umflügelt.

Andrer.

Sie ſind mitten drin.

Adalbert.

Kaum ſeh' ich noch des Herzogs roth Gewand.
Das Banner ſchwankt, ein Segelbaum im Sturm.

Kriegsmann.

Dort blickt man durch.

Andrer.

Sie ſind auf einen Knaul
Gerollt.

Adalbert.

Der Werner ſtemmt ſich wie ein Mann,
Den eine Rieſenſchlang' umflochten hält,
Ihn ſelbſt und ſeine Söhne, dem ſie ſchon
Den Zahn ans Herz geſetzt, der ſich aufbäumt
Und mit der letzten Spannung ſeiner Kraft
Die gräßliche Umkettung von ſich drückt.

Kriegsmann.

Der Kampfplatz ſchließt ſich wieder.

Andrer.

Jetzt ſind ſie
Verſchlungen.

Dritter.

Nein, ſie reißen ſich hervor,
Den Rückzug haben ſie ſich frei gekämpft.

Adalbert.

Wo iſt der Werner?

Kriegsmann.

Wo? Ich ſeh' ihn nicht.

Andrer.

Dort iſt er.

Dritter.

Weh! ſie führen ihn herauf;
Er iſt getroffen.

Adalbert.

Ernſt hat ihn im Arm,
Auf ſeiner Schulter hängt des Recken Haupt.
Die Feinde ſtürmen nach; vergeblich wehrt
Der kleine Reſt ſo großer Übermacht.

Ernſt, den verwundeten Werner führend, tritt auf.

Ernſt.

Nicht weiter bring' ich ihn; auf dieſen Stein
Muß ich ihn niederlaſſen. Adalbert,
Haſt du kein Kraut, das dieſe Wunden ſtillt?
O ſpar' es nicht für deinen Sohn! Der iſt
Schon längſt erſchlagen. Rette meinen Freund!
Du giebſt den Vater mir, den du mir nahmſt.

Adalbert.

Reiß mir die grauen Locken aus! Verſuch's,
Ob ſie ihm ſtopfen ſeines Blutes Qualm!

Werner.

Iſt's Leben noch nicht gar und blutet doch
Aus ſo viel Wunden? Soll mich dieſes Volk
Lebendig fangen? Brüder, ſtecht mich todt!
Kann ich noch leben und bin ſo zerhaun?
Bin ich ein Wurm, lebt jedes Stück von mir?
Hört ihr? ſie kommen. Ernſt, du biſt mein Freund,
Schlag mir den Schädel ein!
Jetzt reißt's. Gelobt ſei Gott, ich ſterbe frei!
Ernſt, rette dich ...

(Stirbt.)

Ernſt.

Er ſtirbt, der Werner ſtirbt!
Die Lüfte wehen noch, die Sonne ſcheint,
Die Ströme rauſchen, und der Werner todt!

Adalbert.

Er iſt geborgen. Herzog, laß ihn los!
Schon ſchwirret das Gefecht um unſer Ohr;
Auch dort im Rücken bringt der Feind herauf.
Komm, folg' mir ſchnell! Ich weiß noch einen Pfad,
Durch Felſenklüfte ſchleicht er ſich hinan.
Laß mich dich retten, komm!

Ernſt.

Ich wurzle hier.

Adalbert.

Komm, zaudre nicht! Die Rettung iſt gewiß.
Ein Felsſtück, das wir rollen in die Schlucht,
Sperrt die Verfolger aus.

Ernſt.

Du drängſt umſonſt.

Adalbert.

Sie ziehn ſich rings herum: jetzt iſt's zu ſpät.

(Der Reſt von Ernſts Kriegsleuten erſcheint, mit den Verfolgenden kämpfend.)

Hieher, ihr Brüder! Weichet fürder nicht!
Hier um den Herzog! Wehrt euch auf den Tod!
In manchem iſt noch eine Neige Bluts,
Noch mancher hält ſich aufrecht wie ein Mann.
Rührt dieſen Todten an! Das kräftigt euch.
Brecht ihm die Zähn' aus, ſät ſie in den Grund,
So wachſen uns Geharniſchte hervor!

Graf Mangold tritt auf mit Kriegsvolk.

Mangold.

Dort ſteht er. O wie klein ſein Häuflein iſt!
Einſt war er Herzog, es erbarmt mich ſein,
Und ſeine Mutter hielt mein Schwert umfaßt.
Ergieb dich! Widerſtand iſt Raſerei:
Sie bluten alle, die dir übrig ſind.
Todt iſt der Werner, todt iſt Kunrads Feind,
Die Fackel und das Heerhorn alles Streits;
Jetzt kann der Kaiſer dir verzeihn.

Ernſt.

Meinſt du?
Nein, wenn der Letzte fällt, ich fechte fort.

War ich sonst träge, jetzt bin ich ein Held.
Hier muß ich sterben, bei dem Todten hier,
Hier haft' ich, hier ist meines Lebens Ziel,
Hier ist der Markstein meiner Tage, hier
Ist meine Heimat, hier mein Haus und Hof,
Mein Erbgut, meine Blutsverwandtschaft, hier
Mein Wappenschild und hier mein Herzogthum.

(Er wirft Schild und Fürstenmantel auf den todten Werner.)

Mit diesem Mann hab' ich mein Leben lang
Geeifert und gewettet in der Treu',
Der Tod nur hat dem Wettkampf noch gefehlt:
Jetzt stürzt er in die Schlacht und stirbt für mich.
Nicht laß' ich ihm den Preis; sterb ich für ihn,
Dann greifen beide nach dem Siegeskranz.
Halt vor!

(Er dringt auf Mangold ein. Gefecht.)

Mangold.

Verzweifelter!

(Sinkt getroffen zurück.)

Gott steh mir bei!

(Stirbt.)

(Mangold wird weggetragen, seine Krieger dringen auf Ernst ein. Gefecht. Ernst fällt. Der Kampf hört auf.)

Adalbert.

Der Herzog sinkt.

Ernst.

Die Welt hat uns verworfen;
Der Himmel nimmt uns auf. Mein Werner!

(Stirbt.)

Adalbert.

Geächtet ward die Treue von der Welt;
Zum Himmel, ihrer Heimat, ſchwebt ſie auf.
So grauenvoll hat dieſer Kampf geendet,
So blutig. Ich allein, der ſich den Tod
So heiß erſehnt, muß ohne Wunde ſein,
Als jene, die des Sohnes Tod mir ſchlug.
Tragt, Männer, dieſe Leichen weg! Der Tod
Verſöhnet Feinde. Laßt ſie nicht dem Wolf
Zur Beute, legt ſie unter dies Gezelt!
Ihr zögert? Ha! weil ſie geächtet ſind.
O thut es doch! Der Prieſter ſpricht euch los,
Gott wird's verzeihen.

(Die Leichen werden in das Zelt getragen.)

Werft den Vorhang zu!

Warin tritt fechtend auf, das Banner im Arme.

Kriegsleute.

Das Banner her!

Warin.

So lang ich athme, nicht.
Ich hab' es durchgehaun durch euer Heer,
Vom Fels bin ich geſprungen, durch den Strom
Hab' ich's geriſſen. Lebt der Herzog Ernſt?

Adalbert.

In dieſem Zelte liegt er todt.

Warin.

Hier ſei
Das Banner aufgepflanzt! Hieher gehört's,

Die Herzogsfahne vor das Herzogszelt.
Was iſt's? Das Schwert entſinket meiner Hand,
Die Kniee brechen ...

(Er ſinkt an der aufgepflanzten Fahne todt nieder.)

Adalbert.

Treuer Fähnrich du!

Ein Ritter mit einigen Kriegsleuten tritt auf.

Ritter.

Der Kaiſer naht. Es ruhe jeder Kampf!

Adalbert.

Hier iſt ſchon Friede, hier iſt tiefe Ruh'.

Der Kaiſer, Giſela, Heinrich, Warmann, mit Gefolge, treten auf.

Kunrad.

Was iſt geſchehn? Wo iſt mein Hauptmann?

Adalbert.

Dort
Trägt man ihn todt hinab.

Warmann.

O Hoffnungen!

Giſela.

Wo iſt mein Sohn?

Adalbert (das Zelt aufdeckend).

Er ſchläft in Freundesarm.

(Wirft es wieder zu.)

Giſela.

Das war mein Ernſt, er war's, ich hab's geſehn.
Der Hermann todt und nun auch dieſer todt,
Auch dieſer, dieſer, der mein Liebling war!
Weil er die meiſten Schmerzen mir gemacht,
Darum hab' ich am meiſten ihn geliebt.

Kunrad.

Herr Biſchof, unbedenklich werdet ihr
Die Todten von dem Kirchenbann befrein,
Damit wir chriſtlich ſie beerdigen.

Warmann.

Es ſoll geſchehn.

Giſela.

Die Kerzen mögt ihr neu
Anzünden, das erloſchne Leben nicht.

(Zu Adalbert.)

Du, der du Wächter dieſer Todten biſt,
Ich kenne dich, ſag' mir, wie ſtarb mein Ernſt?

Adalbert.

Er ſtarb den Heldentod, den Freundestod:
Der Werner ſtarb für ihn, für Wernern er;
Er wich von ſeines Freundes Leiche nicht,
Bis er als Leiche ſelbſt darniederſank.

Giſela.

O dieſen Werner, dem ich oft gezürnt,
Weil er den Sohn mir ins Verderben riß,
Ich muß ihn lieben, weil er meinen Sohn
Geliebt hat und für ihn erſchlagen iſt.

Adalbert.

Für ihn erwürgt iſt auch mein einzig Kind
Und, leb' ich ſelbſt noch, iſt's nicht meine Schuld.
Geſchehen iſt, zu was du mich erweckt:
Drum wenn der Kaiſer mir die Freiheit läßt,
So gönne du mir, daß ich meinen Sohn
Beſtatte, daß ich bei des Jünglings Grab
Jetzt dürfe raſten und das meine baun!

Graf Hugo von Egisheim mit Gefolge tritt auf.

Hugo.

Erhabner Kaiſer, eures Weges Spur
Bin ich in großer Eile nachgereiſt,
Um mich der Botſchaft zu entledigen,
Die mir ſo wichtig und ſo ernſt bedünkt,
Daß ich es wag', auf dieſer blut'gen Statt
Noch länger feſtzuhalten euren Schritt.
Die Urne hier, die dieſer Kriegsmann trägt,
Schickt euch zum Gruße Herzog Gozelo
Von Lothringen, ein grauenvoll Geſchenk:
Sie birgt das Haupt des Odo von Champagne!
Der Herzog ſchlug's ihm ab in wilder Schlacht,
Dem Unglückſel'gen, den ich Freund genannt
Und deſſen Kühnheit ich umſonſt gewarnt.
Ein zweites Angebinde ſendet euch
Der König Rudolf, der in Gott entſchlief;
Hinſcheidend übergab er's meiner Hand:
Es ſind die Reichskleinode von Burgund,
Die Krone ſammt dem Scepter und dem Speer
Des heil'gen Moriz. Nehmt ſie huldreich an!

Kunrad.

Nicht mich, den König Heinrich ſchmückt damit!

(Es geſchieht.)

O Knabe, wüßteſt du, wie ſauer mir
Die Frucht geworden, die du ſpielend pflückſt!

Heinrich.

Mich ſchauert's, Vater, unter dieſem Schmuck.

Giſela.

Das alſo, dieſer Reif und dieſer Stab,
Das ſind die hohen Dinge, derenthalb
So edles Leben hingeblutet iſt!
O Kaiſer, ſtaunen wird die Folgezeit,
Wenn ſie vernimmt vom Aufſchwung deiner Macht,
Von deines Herrſcherarmes Feſtigkeit;
Doch rühren wird es ſpät noch manches Herz,
Wenn man die Kunde ſinget oder ſagt
Vom Herzog Ernſt und Werner, ſeinem Freund,
Von ihrer Treue, die der Tod bewährt.
Ihr Männer, die ihr hier im Kreiſe ſteht
Und ſo mit tiefem Mitleid blickt auf mich,
Meint ihr, daß alles mir erſtorben ſei?
Hat ſo viel Wärme nicht ein Mutterherz,
Daß es beleben kann den todten Sohn?
Soll der mir todt ſein, deſſen Leben eins
Mit meinem iſt, den meine Bruſt geſäugt?
Nein, leben, leben ſoll mein treuer Ernſt;
Fortleben wird er in dem Mund des Volks,
Er lebt in jedem fühlenden Gemüth,
Er lebet dort, wo reines Leben iſt.

Nicht wieder deckt mir dieſen Vorhang auf,
Darunter Leiche neben Leiche liegt!
Dort oben öffnet ſich ein himmliſch Zelt,
Wo Freund in Freundes Arm erwacht und wo
Der Frühgealterte verjüngt erſcheint.

NOTES.

BOOKS REFERRED TO IN THE NOTES.

Eve's School German Grammar (uniform with the Wellington College French Grammar), *David Nutt*, 1880. The references are chiefly to the Syntax.

Aue's German Grammar. *W. and R. Chambers.*

Whitney's Compendious German and English Dictionary, with Notation of Correspondences and Brief Etymologies. *Macmillan & Co.*

NOTES.

Introductory Note. Poetic Diction. Before a poetical work is studied, the rules that determine the order of words (Eve's Germ. Gr., Syntax, 194 ff.; Aue's Germ. Gr., p. 15 ff.) should be so mastered, that the deviations from them in metrical composition, which are too frequent and varied to be pointed out in detail in a commentary, may be recognised by the student as giving to the style a distinctively poetic character, and may not lead him into errors in his own prose composition.—Not only should the archaic or poetic expressions or constructions, the chief of which are remarked upon in the notes, be carefully kept distinct from what is current in modern prose, but it should further be noticed that it is characteristic of poetry (i.e. of the higher style of diction generally), to make a freer and more frequent use of some modes of expression and construction which are not in themselves poetical, but would sound forced and affected if they recurred frequently in ordinary prose. A few such may here be pointed out:—The omission of the article, cf. Prol. 22, 35; 12, 72, 96, &c.: in 14, 60, 137, 295, 1242, 1305, &c., it would hardly be appropriate in plain prose.—The placing of the genitive before the noun it limits, Prol. 3, 20, 26, 28; 23, 47, &c.: as occurring in cases like Prol. 39; 130, 296, 590, 1018, &c., it would be out of place in any but a higher or poetical style. Least common of all is this construction with the objective genitive (i.e. one which marks the object of the action indicated by the governing substantive, cf. Eve, 78, 80), cf. Prol. 16; 134, 535, 1096, 1159, &c.—The use of the uninflected adj. before a neut. subst., 272, 763, 766, 923, &c.—The omission on the one hand (Prol. 1, 5, 15, 26, &c.), and the retention on the other (Prol. 27, wirfet; 132, 139, &c.), of the vowel e, chiefly to suit the metre, contrary to the usual practice in modern prose.—The similar omission of i (Prol. 11; 9, 74, &c.) is indicated by an apostrophe, and is often really more for the eye than the ear, the difference in pronunciation being hardly appreciable.—Other peculiarities and licences

more or less characteristic of poetic diction are remarked upon in the notes; cf. among others the position of the adj., Prol. 4, n.; the use of the conjunctive as imperative, Prol. 40, n.; the use of the imperf. indic. for the perf., 277, n., &c.

Prolog.

As regards the circumstances under which the Prologue was written, see the Introduction, p. xi.

Line 1. Spiel: here concrete, = Schauspiel, play, spectacle. Further on, in l. 39, it is abstract, = the subst. inf. Spielen.—euch vorübergehn: verbs compounded with vorüber or vorbei are in common prose constructed with a prep., as an, vor, and the dat., Er ging an mir vorbei, cf. 246.

3. Die längst hinab ist.... The ellipse of a verb of motion is common, where the idea of motion is conveyed by an adv. or adverbial expression, cf. 906, 1592; further 1899. It is especially frequent with the 'verbs of mood,' cf. 634, after which also other verbs than verbs of motion are often omitted, cf. 1499. In many cases however, of which the present and l. 701 may be regarded as examples, the ellipse (if we assume one at all) is rather logical than real, i.e. it lies in the thought rather than in the expression: there is no actual omission of a word or words necessary to complete the construction, an adv. of motion being simply used predicatively (as advs. of rest are commonly used, Er ist oben, &c.), generally in order to indicate the condition after the motion has taken place, as in Er ist fort, es ist vorbei, &c.—Strom is here of course acc., after the prep. in, indicating motion, cf. Prol. 26; 692.

4. Kämpfe, längst schon ausgekämpfte (sc. Kämpfe), lit., struggles, long ago fought-out ones, cf. 274, Des Augenblicks, des ewig wechselnden, of the ever changing moment, 892, andere Zeiten, strengere, 294, 451, &c. A construction peculiar to poetry, to be distinguished from the less exclusively poetical construction of the appositive uninflected adj., or participle used as adj. (Ein Gebirge, wüst und unbewohnt), and from that of the contracted rel. sentence,—e.g. here, Kämpfe, [welche][1] längst schon ausgekämpft [(worden) sind].

[1] Square brackets [ ] indicate a double reading, according as the letters or words enclosed in the brackets are read or omitted. Thus the above gives with the words in the square brackets the full, without them the contracted relative sentence.

6. Zween Männer: zwēēn (monosyll.), m., zwo, f., zwei, n., is the old declension, uniformly used by Uhland, but now surviving only in the dialects, of the nom. and acc. of the numeral zwei.—The word bieder (originally, useful, helpful) has generally, since its revival by Lessing, a slightly quaint or archaic character; it indicates frank and hearty, sometimes bluff, integrity, cf. 953.—fromm also meant originally, useful, helpful (hence still, frommen, 997, to be of use, profit), then generally, excellent, worthy, honest, &c. = wacker, brav (so Luke xix. 17, Ei du frommer Knecht, 'Well thou good servant'; Luke xxiii. 50, ein guter frommer Mann, 'a good man and a just'); finally, in its present sense, pious, god-fearing; also innocent, harmless, cf. 285.

8. Preiswerthe Namen...: Preis means both *praise*, 870, *price*, and *prize*, 1882 (all four words coming through Fr. *prix*—O.Fr. *pris*, *preis*—fr. Lat. *pretium; prize*, reward of merit, however blending with, if its form be not taken from, *prize*, booty, fr. Fr. *prise*, fr. *prendre*, Lat. *prehendere*); preiswerth means both worthy of praise or honour, and also, worth the price, reasonable in price.

12. darniederliegt: the singular verb is explained by regarding Freiheit and Gesetz as closely connected ideas, forming a kind of unity in thought. There is also in German a tendency to make the verb agree with the nearest subject, especially when the verb precedes. Cf. 1045, 1514, and Eve's Germ. Gr., Syntax, 9, Obs. 1 and 2.

15. Daß, die fürs Vaterland...glühn. The demonstr. antecedent der, die, das is usually dispensed with, when it would be in the same case as the following rel. pron. (cf. below, Prol. 17; 1455, 1602), or when, though not in the same case, it would still be of the same form with it (i.e. when in the fem. or neut. sing., or in the plur., one stood in the nom. and the other in the acc., cf. 392, 914). The rel. pron. then used is always der, never welcher. For the neut. however was is used, not das.

17—18. Uhland probably had in mind the recent case of Joseph von Görres, who in 1819 published a work, *Deutschland und die Revolution*, and was in consequence compelled to fly to Switzerland. His after career however was such as Uhland would have been the last to regard as patriotic.—heißen is both tr., to call, and intr., to be called, to bear a name or character, cf. 6; here Retter hießen = für Retter erklärt or gehalten wurden, cf. 127.

20. Erblühen (blühen, to 'bloom'), 'spring up.' The prefix er has here its root meaning, 'out of, up,' indicating an emerging, or rising into being or activity, cf. erstehen, to arise, Prol. 47; erschließen, to open up, 199; ergehen, to go forth, 162. It thus often denotes the action

especially in its beginning, so erſchallen, to begin to sound, to sound forth, 871, cf. 1409; erglänzen, to shine forth, 887; cf. also 67, 1772. Thus also in verbs formed from adjs. it indicates *becoming* or *causing to become*, cf. ergrauen, to grow gray, 188; erhellen, to make light, to light up, 702; erblaſſen, 1358; erſtarren, 191, &c.—wuchernd in der Hölle Segen: wuchern, to grow luxuriantly, flourish. in marks the element in and through which the growth takes place.

21. Schergentienſt. Scherge, a lower officer of the law, bailiff, catchpoll; the executor of the will of a despot, satellite, myrmidon; hence now used chiefly in a bad sense. Schergentienſt thus means the service rendered by the servile tools of tyranny.

24. feſtgepflanzt (sc. haben). At the end of dependent sentences the auxiliaries haben and ſein are often omitted, both in poetry and prose, cf. 17, 70, 86, 231, &c. Less usual is the omission of a part of ſein used as copula, 677. Aue's Germ. Gr. § 285; Eve, 177.

25. ſo was formerly used for the rel. pron. in all genders and both numbers. It is common in Luther's Bible and in older poetry, Bittet für die, ſo euch beleidigen und verfolgen.

28. für is to be taken with wirket; belebend and fördernd are pres. participles used adverbially. fördern (fr. the obsol. förder, or fürder, 836) to further, promote, help on, cf. 1710; fördernd, helpfully, helping.

32. An allusion to the custom of the ancient Romans, still kept up in parts of Italy, of training vines up the elms, wreathed from tree to tree.

33. Heiligthum means both a sanctuary or holy place, and a sacred thing, the object of veneration, as in 763. Here it seems to mean *arae et foci*, 'hearths and homes,' all that is dear and sacred to a free people.

34. mit Gut und Blut: with life and goods. For other examples of these alliterative combinations, in which German abounds, and in which the two words generally express nearly related, often identical ideas, cf. 506, n., 534, 1875, 1970.

35—36. The flight out of gloomy reality into the serene ideal sphere of art, was a favourite theme of Schiller; see e.g. Das Ideal und das Leben.

39—42. If the feelings of any present should be painfully touched by the dramatic presentation of this tragic story of a bygone time, let them find comfort in the glad occasion to-day celebrated, the re-establishment of a constitution based upon those great principles of liberty for which heroes have died.

39. wen..., der gedenke. It is not strictly correct, in point of gram-

mar, to treat the pron. wer as 'a rel. pron. the antecedent of which is omitted or follows' (as Eve, 141, and others). The pron. wer,—classed with others as 'relative,' for want of a more distinctive term,—has never taken, and cannot take, under any circumstances, a grammatical antecedent; it does not 'relate' to an already defined or conceived substantive notion, but rather contains in itself or points out a general or indefinite one. The original meaning of wer as a rel. (M.H.G. *swër*, from *sô wër* = wenn jemand) is: if any one, any one who, 'whoever.' ('Who' in this meaning is common in Shakspeare and in the Bible; 'Who steals my purse steals trash.') The case of der that often follows in the main sentence is in no sense the 'antecedent' of wer, but an independent demonstrative, taking up the part of wer which has preceded, and representing it in its further syntactical relations. It is not essential, though present usage generally requires it in ordinary prose, as contributing to clearness, when the case of wer in the dependent sentence requires to be represented in the following main sentence in a different case, as in the present passage and in 877. (Cf. '*Who* seems most sure, *him* soonest whirls she down.') In 689—91, the form of the sentence does not easily admit the insertion of the demonstr.; in 792, 1128, 1369, it is not necessary, der in 1369 serving simply to give emphasis. The pron. was, besides retaining its functions as the neut. of wer, has so far become an ordinary rel. pron. that it takes as a grammatical antecedent certain words expressive of indefinite notions, as alles, nichts, viel, &c. In many cases where was (or one of the compound forms woraus = aus was, &c.) stands alone, we may understand either a following demonstrative, taking it up, or a real antecedent, cf. 757—9. Often however only the latter mode of filling up the construction is possible, as in 1550, 1935. Was as an ordinary relative comes under the rule explained in Prol. 15, n.

40. der gedenke: the free use (see Introd. Note) of the 3rd pers. (still more that of the 1st pers. plur., cf. 198) of the pres. conjunctive as imperative is characteristic of a poetical or elevated style. Cf. below, 51, and 178, 225, 1025, &c. In common prose and in the language of conversation it is less frequent (of course excepting the 3rd pers. plur. used for the 2nd pers., gehen Sie, &c.). Its place is often supplied by the employment of a verb of mood with the infinitive, as in 729, 1174, 1550, &c.—sich (dat.) zum Troste, as a consolation to himself, = zu seinem Troste, for his consolation, cf. 181, n.

42. Da mag er sehn: mögen here in its original but now almost obsolete sense, = vermögen, to be able. So in 1591, 1921.—für was: cf. 1935,

zu was. More usual, and for careful composition as a rule preferable, are the compounded forms wofür (1550), wozu, &c. Sometimes however the uncompounded forms are used in order to throw more emphasis upon the pronoun.

44—5. treten...in das Leben ein: find entrance into, and become realised in, the actual life of men.

45. In prose: als or für die höchsten achtet, cf. 1033.

46—49. It was in the time of reaction which followed the peace of 1815 that the constitution of Württemberg was re-established. (See Introduction, p. x.) King William I., under whom the final settlement took place, was for those times a remarkably moderate and liberal prince: in conversation with Uhland himself he had said that he entered with hearty good will into the free compact with his people just concluded.

52. Heil diesem König...! Heil (subst. fr. adj. heil, Eng. *hale* and *whole*), originally wholeness or health; then extended to mean welfare or happiness in general, cf. 991; also 'salvation,' cf. 1204, and Heiland, 'saviour.' As an invocation of blessing, it is less weakened down to a mere salutation or interjection than the Eng. 'hail,' cf. 1336, 1704.

Personen.

Giselа: pron. Gīsĕla, with the accent on the first syllable.—Söhne der Giselа erster Ehe: G's sons (lit. of, i.e.) by (her) first marriage. erster Ehe (gen. of origin, equiv. to aus erster Ehe) is attributive to Söhne,—as it were, first-marriage sons. It was really her second marriage; see Introduction, p. xix.—im Elsaß: Elsaß, as a neut. (cf. 142; sometimes also masc., which however Grimm condemns) is an exception to the rule that neut. names of countries are used without the article.—Reichsstände, 'estates of the empire,' used with regard to the 11th century, can only mean the nobles and dignitaries, ecclesiastical and secular, who at court and in various assemblies, Hoftage, Reichstage (cf. 257), &c., took an important part, though without any very fixed organization or well-defined rights, in the government of the empire. A Reichstag, or Diet, in the sense of a definite legal or administrative body, and Reichsstände, or members of the empire with a definite qualification to sit and vote in it, did not exist until a much later period.

Erster Aufzug.

Erſte Scene.

Line 1. Die Sonne,... | Sie...: this repetition of the subject in the form of a pers. pron. (cf. 182) is poetical. A similar repetition, in the form of a demonstr. pron., der, die, das, may often be heard in animated conversation among the lower classes.

2. folgeſchwer: more usually folgenſchwer, heavy with consequences, momentous.

4—6. The coronation of the German Kings was celebrated in earlier times at Aachen, latterly at Frankfurt, once or twice at Regensburg. Henry's coronation really took place two years earlier than the date here assumed. See Introduction, p. xxiii.

7. vor allen to be taken with herrlich, glorious before or above all, i.e. as the most glorious of all. Cf. 833, 1223.

8. ſich ſtellen (ſtellen factitive of ſtehen), to put or place oneself, take up a position,...'my great hope gains firm ground, becomes confirmed.' Cf. 181, n.

9. der ſal'ſche Frankenſtamm, the race of the Salian Franks; see Introduction, p. xvii, note 2.

10. Begründet, established, placed on a firm foundation or Grund.—ſei: 'is' as an accomplished fact and consequent state or condition, cf. 205, n.

14. Denn reiche Zukunft...: see note above on poetic diction.—ob =über, obsol., except in poetry, chiefly of the graver style. So 841, 881, &c., and the compound darob or drob, 42, 84.

15. Wohl glaub' ich.... Wohl is not here to be taken as qualifying adv. (cf. 1490) to verſtehen. The particle wohl is very commonly used (generally without emphasis, and unaccented), to express qualified or deferential assertion, an assertion that assumes or tacitly asks the assent of the person addressed, cf. 566, 928, n. Here the assertion is made in response to expressed doubts, giving confirmation (cf. 187, n.) of what has been called in question, and wohl thus becomes mildly emphatic, hence its position at the head of the sentence. It is almost equivalent in its ultimate force to doch—Ich glaube doch—'I think I do [indeed]

understand....'—glaub' ich...zu verstehn: cf. 990, Seid ihr überzeugt, sein Heil zu fördern, 'You are convinced that you are promoting...,' and note that in this construction (infin. with zu as obj. of verbs of thinking, hoping, &c.) the—logical, but unexpressed—subj. of the infin. must be the same as that of the main sentence (cf. Eve, 218—19); and that the *acc. and infin.* construction, 'I believe him to be,' &c., must be rendered in modern German by a dependent sentence. Ich glaube, daß er...ist. But we still say, Ich glaubte ihn in Paris, Er mähnt sich recht klug, &c., cf. 278, though modern usage confines this construction also to somewhat narrow limits. Cf. 1239, n.

16. lehren is to teach, communicate knowledge. erziehen to 'bring up' (cf. Prol. 20, n.), train, educate. A home tutor, to whom the general care of his pupils is confided, is called Erzieher.

22. Dahinzugehn... ! Zum hohen Dome... Her means *hither*, in the direction towards (19, 176, &c.), hin, *hence*, in some direction away from, the speaker or person in question (214, 549, &c.). Used indefinitely, i.e. without further indication, express or given by the context, of a particular direction, hin='away, off, &c.' often expressing swiftness of motion or entire disappearance (1151, 1775); hence also extinction and loss, Meine Ruh' ist hin, my peace is gone, Sie siechten hin, they pined away (to death). In this application dahin is often used (da being quite indefinite, without reference to any particular point), for the simple hin, cf. 1177, 1430, 1775. Like the latter, it often serves merely to give a fuller expression to the idea of motion in some direction 'away' from the present scene to one not further defined, so dahinwandeln, to wander along, &c., and may thus add an appropriate picturesqueness to the description. It is however not often used in prose when, as here, a nearer definition of the direction is given; we should say, Hinzugehen ...zum....

23. Dom (Lat. *domus dei* or *domini*), a cathedral; less frequently like the Fr. *dôme* for a 'dome' or cupola.—der Krönung Fest, cf. Intr. Note.

25. Der Armen viel' und der Unglücklichen: in plain prose, viele Arme und Unglückliche. Cf. 1063. But we say quite commonly, Es waren deren viele, unser fünf, &c.

26. Hilfeflehend, contracted from hilfeflehend, the usual form.

29. Laß mich die erste fassen...: in ordinary prose als die erste would be required. So in 1246, Als ein Warner....

30. Ist doch mein Leiden.... This strengthening use of doch (cf. 122, n.) with the inversion of subj. and finite verb, is common both in prose and poetry. Sometimes doch may in this construction be rendered by

'truly, surely, indeed,' but its force can frequently be given in English only by position and tone. It sometimes serves to put forward a statement or reminder that is regarded as needing no proof, but as proper to be brought into special notice and recognition. It has then a force similar to that of the Eng. 'why,' often becoming, like this, a mere expletive, simply adding force and liveliness to the style. Cf. 791; Eve, 197, Obs. 2.—das letzte, the last, i.e. the least.

33. Nichts je gebeten hat mich Giſela: the regular construction is Einen um etw. bitten. Sometimes however bitten is used with such words as nichts, etwas, was, &c. as simple acc. of the object, cf. 660.

35. alles Volk: the art. is not usually required after all=Eng. 'all the,' except when it has more or less of real demonstrative force (as in 937, all die Treue, see note). When it simply means 'the...in question,' as indicated by the context, it is more usually omitted, cf. 687, allen Reichthum, 1868, n., alles Streits. But the art. is sometimes used when its demonstrative force is only slight, e.g. in 687 all den Reichthum would but alter the expression by a shade.

37. Ob ich...ſolle,... Sollen—Eng. *shall*—to owe, be under obligation to (do or be), expresses moral constraint, or determining influence, proceeding from the will of some third person or personified agent, more or less definitely conceived and indicated by the context. Cf. 99, n., 1764. Sollen often='to be to' (i.e. according to the will or arrangement of some competent authority, or to mutual agreement, or even, cf. 1499, n., only to some one's conception), cf. 4, 32, 108, 1251, &c. Here Ob ich ſolle='Whether to...,' ſolle expressing the dictate of circumstances, which make a certain course appropriate; cf. above, 36, Soll ich...? 'Must I...?' i.e. is it a sad necessity of the circumstances?; also 321, Soll ich...? 'Shall I...?'

39. Darin=worin; so 709, dafür=wofür, 1696, &c. This use of the properly demonstrative compounds with da (cf. 42, where drob=darüber is demonstr.) instead of the relatives with wo, is now unusual in prose.

40. Indeß (fuller form indeſſen) is here conj.='while' (cf. 77), the verb going to the end of the clause; in 43 indeß is adv.='meanwhile,' at this same time (cf. 736), and standing at the head of a principal sentence, causes the inversion of the subj. and finite verb. We have the same construction in 1028—30 and 1478—82. Instead of indeß in the former sense we now more commonly use indem or während.

43. verzehrt: zehren, to consume; ver='away' (cf. 252, n.), 'up.' So in verbrauchen, &c.

45. der Schwaben Herzogsfahne, the ducal banner of the Swabians, see 347, n.

48. Drei Jahre ſitzt er...: 'for three years he has been (and still is) a prisoner.' For this idiomatic use of the pres. in Germ., as in Fr., cf. 421, 717, and Eve, 150. ſitzen is the standing expression for to suffer imprisonment, cf. 1049.—Gibichenſtein, see Introduction, p. xxi.

50. rauſcht. While in Eng. 'rush' the chief idea is that of strong and swift *motion*, that of accompanying sound being merely subordinate, in the Germ. rauſchen the original conception of rushing or rustling *sound* has remained the prominent one, the motion, rapid or gentle, being of consequence only so far as it produces the sound.

53. Du habeſt...: oblique oration, used in reporting the words or ideas of another (cf. 436), or one's own given as a message, i.e. thought of as spoken by another, cf. 405—7, 436, 1734, &c. See Eve, 221, ff.—Ernſten, cf. 1036, Wernern. This inflection of proper names in the dat. and acc. is in general obsol., though not seldom heard still in familiar conversation.

55. Damit ich...werden ſoll=werde, 'may become,' ſoll however retaining something of its own force (cf. 37, n.), indicating the act or condition in question as having its source in the will of some person other than the subject, and thus serving to strengthen the expression of purpose already indicated by damit.

57. Ward Herzog Ernſt...=Wenn H. E....ward, cf. 78, 81, &c.; Eve, 267. Line 58 contains the apodosis or consequent clause, which according to the rule for the inverted construction (Eve, 205, 196; Aue, § 48) would be (cf. 79, 82, 653, &c.), ſo litt er nicht.... But deviation from the rule for the sake of emphasis is not at all uncommon (cf. 317, 1264, 1268, 1870—71).

59. Spruch, judgment, verdict. Cf. Recht ſprechen, to administer justice, ein Urtheil ſprechen, to pronounce judgment.

61. Begnadigt (Gnade, grace, favour; hence, 63, mercy, clemency), 'pardoned.'—frevelhaft, wantonly wicked. Frevel usually denotes a wanton, purposed mischief or ill-deed. Cf. freventlich, 1330.

63. ſelbſt belongs to the subject of the verb, er (not to Gnade).

64 ff. See Introduction, p. xix ff. Giesebrecht calls Rudolf der weibiſche und wetterwendiſche König.

67. meiſterlos (not a current expression), having or owning no master, submitting to no control, hence=unbändig, ungovernable, intractable.

68. Vaſall, pron. with initial *v*, not *f*.—wandt' er ſich: the subj. is emoved, by the three appositions, so far from the verb, that it is repeated

in the form of a pronoun. The break in the construction takes place at Mann; the adverbial clause Erzitternd, &c. standing at the head of the sentence as thus begun afresh, the inversion, wandte er, takes place.

69. In prose: an den mächtigſten ſeiner Blutsverwandten.

71. Damit er dieſen ſich verpflichtete: Jmd. [ſich] verpflichten, to put one under obligation, attach him to oneself by rendering him a service. But, 'I should like to oblige him'=show courtesy to him, Ich möchte ihm gern gefällig ſein.

72. Ernannt' er ihn... | Zum Erben...: cf. zum König wählen (909), to elect king, zum Nachfolger ernennen, to nominate as successor, and 218.—durch bündigen Vertrag: bündig, in this sense,=rechtsgiltig bindend, 'binding,' is obs. or rare. It is currently used only in the sense: binding in point of reasoning, convincing, and in the expression kurz und bündig reden, to speak plainly, to the point, without mincing matters.

74. Königthum=Königſchaft (itself a rare word), king*ship*, king*hood* (cf. Witwenthum, 1175); the royal dignity or office (Königswürde), but not properly (though occasionally used in this sense) Königreich, king*dom*, and thus not analogous with Kaiſerthum, Herzogthum (109), &c.

75. Rathſchluß, a conclusion or determination (Schluß, cf. 374, n., from ſchließen, to close, conclude), as the result of holding counsel (Rath), hence a decree or ordinance.—fügt' es: fügen, to fit or join, adapt, hence to arrange or order events, to dispose or ordain, cf. 1646.

76. zu den Vätern: the biblical and more usual form of expression is zu ſeinen Vätern.

78. War Heinrich... (or, Wenn H....war, cf. 57, n.), ſo trateſt du.... A common construction, conditional or concessive in form, but simply antithetic in signification,=Während H...., trateſt du.... So in 81—2.

79. trateſt du...in den Anſpruch ein, lit. stepped or entered into, i.e. succeeded to, the claim.

82. Etw. blüht Einem (or erblüht, cf. 215, where the original figure is clear), is a poetical expression for etw. wird Em. (1218, 1349), something falls (lit. becomes) to or is given to one, one receives something. —Anwartſchaft (warten, to wait), expectancy; as a law term, 'reversion.'

83. Schweſterenkel: Enkel, a grandchild; for the compound, cf. Tochtermann, the husband of one's daughter, Schweſterkind, a sister's child, &c.

86. Sich auszuſprechen, wie...: ſich ausſprechen and other refl. verbs of similar meaning, although they are themselves composed of a transitive verb with ſich as its object, are so felt as one expression, conveying a single idea, that they can take an object clause, as if they were

ordinary transitive verbs; 'to speak out and say how...,' or simply, 'to declare how....'

88. durch ſchlimmer Freunde Rath, 'by the advice of evil companions.' ſchlecht is simply bad in quality or character, opposed to good (ſchlechter Wein; ein ſchlechter Freund); ſchlimm is bad chiefly as bringing or threatening harm and annoyance. So we say, eine ſchlimme Wunde, ein ſchlimmer Vorfall, &c., where ſchlecht could not be used. Ein ſchlechter Menſch is a bad man, morally, ein ſchlimmer Menſch, one whose bad qualities are dangerous or hurtful to those around him. Hence, 'my worst foe' (cf. 129) would always be rendered, mein ſchlimmſter Feind.

90. überſchauen or überſehen (1743), to have or take a full view of, to survey, cf. 681, 1581.

91. At the time when Ernest was imprisoned, after his second revolt, Rudolf of Burgundy had not yet transferred the right of succession to the Emperor Konrad. See Introduction, pp. xxi—ii.

97. beſchwor die Pflicht, cf. 387, n., swore to, i.e. swore to fulfil.

98. Der zugebrachten Söhne: zubringen is the legal term used with regard to whatever a wife 'brings to' her husband in marriage, whether fortune, or children by a former marriage. Say, 'to care for the sons she brought me.'

99. pflegen is here used in the same (now in ordinary prose unusual) wider sense as in the compound Pflegevater, foster-father, guardian. In its current meaning, to tend, nurse, cherish, pflegen more usually takes the acc.—wie ein rechter Vater ſoll, as a true father is bound to (according to the dictate of the recognised moral authority, cf. 37, n.), as is the duty of a true father.

102. Da ſteckt' ich mir...Grenzen...aus: ausſtecken, more commonly, abſtecken, to mark out or off—lit. with Stecken, stakes—to lay down lines or boundaries.—wohlermeßnem: ß is here used instead of ſſ, though following a short vowel, because the double ſſ, in consequence of the dropping out of the e after it, comes at the end of a syllable. Cf. beße're, 220, 1237, &c. But in older and some modern authors ß is found, where ſſ is now generally accepted as more correct; see Eve, p. 3.

104. Burgund gehört..., Schwaben bleibt...: pres. tense (with pres. and fut. meaning, cf. 202, n.), both as considered from the standpoint of the past time to which handelt' refers, and to which the speaker mentally goes back; and also as representing what still is and will be the principle of his action.

105. darnach, cf. 151, n.; da=dieſem, i.e. this principle laid down, fixed arrangement.

106. von etwas (or Jmd., 544, 1209) laſſen, to leave one's hold of, let go, abandon, = aufgeben, verlaſſen.

107. Vogt (Low Lat. *vocatus*, Lat. *advocatus*) is here used in its most general sense, overseer, governor. Cf. 407, Schirmvogt, protecting overseer, guardian; 1375, Burgvogt, and 1221, bevogten, to administer as overseer.

108. ſoll, 'is to,' i.e. according to the disposition or arrangement already made, cf. 37, n.—Ließ ich...bis jetzt..., cf. 277, n.

111. belehnen, to invest with a Leh[e]n (Eng. *loan;* from leihen, to 'lend'), or fief (265), to enfeoff. Cf. 941, Lehnsmann, a vassal, 235, Lehnsbrief, &c.

113. Verleitete: the force of the prefix ('astray,' cf. 92, 252, n., &c.) can hardly be expressed in translating.—Thun, subst. inf. = Handeln or Handlung[en], action[s], cf. 525, 776, &c.

115. unterweilen, obsol., = mittlerweile, unterdeſſen.

117. erlauchteſter Gemahl: erlaucht, 'illustrious,' august (cf. 947), an old form of the perf. part. erleuchtet from erleuchten, to light up, cf. Lat. *illustris*. Used at first simply as a general epithet for distinguished personages (cf. 328), it was afterwards also applied in a subst. form as a specific title, interchangeable with Durchlaucht, from which however it subsequently became distinguished, denoting the lowest degrees of princely rank. Erlaucht is now the title chiefly of mediatised counts.

118. Herrſchergang: Gang (fr. gehen) is the gait, or bearing in onward movement. Hence Herrſchergang = coursé and bearing as a ruler. Compounds of Gang with words signifying persons are not common (Goethe has Heldengang); on the other hand cf. Rechtsgang, course of justice, Lebensgang, &c.

121. der Fehl, pl. die Fehle, obsol. and poetical, = Fehler.

122. War doch von je.... Most of the numerous usages of doch may be explained under the form of an antithesis, 'Though..., *yet still, for all that, in spite of that, on the other hand...*,' in which the first member of the antithesis is often but vaguely indicated, or not distinctly present to the mind, cf. 457, 818, 1141, 1264, &c. (It may be noted that doch is etymologically the same word with the Eng. 'though'; cf. the still current colloquial use of the latter, 'Surely he did not say so. He did though.') It often differs little from aber, and may be rendered by a simple 'but,' cf. 19, 20, 120, 248, 294, 488, 924, 1114, &c. It is very commonly used (unaccented) in a similar way to wohl (cf. 187, n.), with the chief difference that wohl, though reserved and modest in statement, rather assumes agreement as probable, while doch, like 'surely, really,'

adds emphasis to the affirmation, and conveys a tacit challenge to the statement of any disagreement, or of proof to the contrary; it expresses reserved or modest statement just so far as such disagreement or proof is regarded as probable. In the present passage its force may be paraphrased 'as will surely be granted.'—von je. Je has its ultimate origin in the same root as Eng. 'ever,' with the same two chief meanings, 'at all times, always,' and 'at any time' (1349). In the former it is now hardly used except in the expression von je [her] (cf. 297 with 1130; and for her, 22, n.), from indefinite time past up to the present, 'ever, always.'

124. an Würden die erhabenſte. Würden, 'dignities,' outward distinctions of rank and position, i.e. as daughter, wife and mother of illustrious princes.

126. Vermittlerin | Von Zwieſpalt. vermitteln, to 'mediate in' a matter, to effect by mediation, as einen Frieden verm.; also, to compose or remove by mediation, as eine Differenz verm. 'and often didst thou allay dissension.'

127. welcher unverſöhnlich hieß, cf. Prol. 17, n.

131. herbeiführen, to bring up to where we are (cf. 22, n.), as of place, so of time, hence, to 'bring on,' cause.

133. den ital'ſchen Zug, 'my march—or progress—to Italy,' made by Konrad, as by most of the German Kings up to Frederick III., to receive the crowns of Italy and of the Empire. The usual term is Römerzug or Romfahrt. italiſch, Italic, of ancient and mediæval times, italieniſch, Italian, of modern times.

134. meiner Scharen Führung, objective genitive, cf. Introd. Note.

135—7. The 'resentment of the offended clergy' is indicated in Wipo's words, 'licet contra fas et jus esset liberam rem nisi liberaliter servire.'

139. im fernſten Apulien: in that most distant region (of the empire), Apulia; 'in far-off Apulia.' For this poetic superlative, cf. Milton, *Vac. Ex.*, '...whether thou be the son | Of utmost Tweed,...'

140. die Normannen, the Northmen, who early in the eleventh century effected considerable settlements in Italy, and founded the duchy of Apulia, which finally comprised nearly the whole of the southern half of the peninsula.—nehm' in Lehenspflicht. Lehens- (cf. 111, n.)='feudal.' Pflicht was used both for the condition of service or allegiance into which a vassal entered, and the oath or vow by which he did so. En. in [Eid und] Pflicht nehmen, to exact or receive the oath of allegiance from.

144. irrgeführt: the usual form is irreführen. Cf. verführen, 92.

145. Verließ, common but less correct form for Verlies, a subterranean dungeon; originally, according to Weigand, ein ſich (unter die Erde, dem Auge) verlierender (M.H.G. and in dialects, verlieſen) Raum.

146. jetzo, obsolete form of jetzt.

149—50. Prose order: und er ſich gleichwohl ungebeſſert, unbeſchämt, wieder gegen mich auflehnte.

151. nach deinem weiſen Sinn. nach, after, according to, in accordance with. weiſer Sinn, wisdom. 'Couldst thou, wise woman as thou art...?'

161. des Gerichts, | Das furchtbar über ihn ergehen muß: say, 'of the terrible judgment that must be passed upon (lit. go forth over, cf. Prol. 20, n.) him.' Note that Gericht, 'judgment' (from richten, to judge), is not simply synonymous with Urtheil, sentence, but comprehends the whole judicial process, even where one part of it may be chiefly thought of.

164. einem theuren Eid, a solemn oath, one held in the greatest reverence as sworn by whatever is dearest and most sacred. So, hoch und theuer, or hoch und heilig ſchwören, verſprechen, &c.

165. ihm nicht zur Hülfe ſein, poetic, = ihm Hülfe leiſten. Hülfe (fr. helfen, cf. hilfſt, imperat. hilf) is etymologically the correcter form.

166. was ihm geſchieht, what is done to him. geſchehen is not merely to 'happen' (228, &c.), but also serves as a passive to thun, like *fieri* to *facere*, cf. 1705, 1921.

168. bei dem wahrhaft'gen Gott, 'by the God of truth.' wahrhaftig (usually and properly with the chief accent on the first syllable; cf. 310, n.), as adj., = wahrhaft, truthful, truth-loving, is now little used; wahrhäftig, as adv., really, in very truth, is common.

175. dieſe Nacht, signifying the night *which lies nearest*, may mean according to context either the present night, that which is just past, or that which is to come.

181. die den Purpur mir (= meinen Purpur) benetzt. For this frequent construction, in which a dat. of the person (subst. or pron.), combined with the def. art., is used in place of a genit. or a poss. pron., cf. 1086, 1116, 1306; 8, 188, 236, 623, 1363, &c. The two constructions are however not exactly equivalent in force; in the former the dat. of the subst. or pron. is usually more or less distinctly recognisable as a 'dat. of interest' (see 237, n., and cf. 1756–8), serving to make more prominent than the poss. pron. or gen. would do, the person affected by the act or condition in question. The substitution of the poss. pron. or gen.

would often weaken the expression, e.g. here,—very decidedly in 1306,—and in most of the above quoted passages. The def. art. is in German also often used alone instead of the poss. pron., when the possessive relation is clear from the context, cf. 31, 242, 696, &c.

186. hat ihn verwirrt (ver—cf. 261, n.—here serving to intensify) has confused, perturbed him, shaken the firmness of his mind.

187. Wohl war es...: wohl (cf. 15, n.) emphatically confirmatory, 'It was indeed...,' 'Verily was it....' Ernest gives a significant turn to Hermann's words, applying them to the long night of his imprisonment. Cf. 1075 for an exact parallel. In 698 wohl has similar force, but is perhaps somewhat less emphatic.

190. Mutterliebe, wirk...: wirk comprehends here a twofold force,—under thy melting and warming influence (cf. 1316, n.), and,—towards thee; 'maternal love, thou hast melted towards thee this frozen heart.'

194. aufleben, used absolutely (cf. 786), is to revive, as it were to rise up or open out (auf) into new life.

198. öffnen wir, pres. conj. as imperat. = laßt uns...öffnen, cf. Prol. 40, n.

201. harren is here used as a more poetic word for erwarten; it generally indicates patient expectancy, cf. 843. Its poetical complexion is heightened by the construction with the gen.; it is now more usual with auf and the accusative.

202. Hernach...wird...belebnet.... The pres. with fut. meaning is much commoner in Germ. than in English, both in poetry and in prose. It is often used as terser and more vivid, especially when the certainty or nearness of the future event is assumed or indicated, cf. 166–7, 314, 317–18, 320, 381, 1622, 1732, 1897, &c. In Gothic and O. H. G. the pres. regularly stood for the fut., for which there existed no special form.

204. keine Huld an mir: in prose, gegen mich. We say an Em. so oder so handeln, to deal by, an Em. etw. thun (1322), begehen (848), üben (1553), &c., to do to, commit against, show or exercise towards, &c. Huld (grace, favour) has here the force of a substantive infinitive, = huldvolles Handeln; we might render, 'thy generous dealings towards me.'

205. Soll wirk...vergolten sein. sein is often used to form the passive infin. where, following the distinction observed in forming the finite tenses of the passive (viz. that werden expresses the taking place of the action, cf. 4, sein the condition consequent upon its completion, cf. 10, n.), werden might seem more correct. The use of sein however often indicates that the mind, springing over the act, dwells upon the state of

completion, and perhaps most of the cases of the pass. inf. with ſein (cf. 197, 513–14, 1331, 1476, 1612, &c.) may be so explained; though it may still be a question, why in this particular form this point of view, of condition consequent on a completed action, should be so often preferred to that which logically might seem more natural, in which the action is considered in its course. The inf. with ſein often serves to put the matter as more certain and decided, it being contemplated as already accomplished; so in the present passage and in 514, 539, 1612, &c. Something may be due to euphony, the dissyllabic werden often sounding heavy and awkward, in comparison with the quick and light monosyllable ſein. The imperat. pass. is also, in the 2nd pers. always, in the other persons often, formed with ſein, cf. 521, 957, 1329, 1903; on the other hand with werden, 1477 (where ſei would express a deciſiveness that might appear too brusque to the person addressed), and 1628.

211. O nehmt an mir ein Beiſpiel: generally ſich ein Beiſpiel an Em. nehmen, to take example by one, which may mean either ſich Ein. zum Beiſpiel (=Vorbild) nehmen, to take as a model, or as here, as a warning example.

213. zu dem (=deinem) erſten Kampf: cf. Act IV., 1409 ff. The real date of the Italian campaign in which Hermann took part, dying on the return home, is 1038;—see Introduction, p. xxvi.

217. du,...der du...wirſt.... This repetition, after the relative der, of a pers. pron. in the 1st or 2nd pers. which stands as antecedent to it, is always necessary if the verb is to agree with the pers. pron., cf. 1279, 1391. The same construction is required when the antecedent is a noun in the vocative, cf. 1749, 1769. When the relative is not followed by the pers. pron., the verb stands in the 3rd person, in agreement with the relative, cf. 1523. Hence in 702 and 1890 hat, not haſt, is the auxiliary to be supplied.

218. Zum Erben...geweiht: cf. 72, n.—eines hohen Thrones: hoch figurative=erhaben, exalted, august; often so used of royal personages, cf. 972.

221. Dank deinem Wunſche: in prose, für deinen Wunſch. Dank with a dat.='thanks to...' (Dem Himmel ſei Dank, &c.), especially in the sense of the Fr. *grâce à*.

Zweite Scene.

232. zur Geſpenſterſchau (ſchauen = ſehen, Schau, inspection, cf. Truppenſchau, review), 'for ghost-seeing.' The mode of expression, a compound being formed for the purpose, conveys contempt.

234. Kanzler, probably Wipo himself; see Introduction, p. xvi.

235. Lehensbrief. Brief (L. Lat. *breve*, fr. Lat. *brevis*; Eng. *brief* through the Fr. *brief*, *bref*), originally a *short* writing, then any document, a letter, &c. So Lehensbrief (cf. 111, n.), a bill of enfeoffment, title-deed; cf. 323, Gnadenbrief.

237. Sprich mir deutlicher! mir is not here for zu mir, 'to me,' but is an example of the so called *dativus commodi* [*vel incommodi*], or 'dat. of interest,' its force being, 'in my interest, *for* me'; cf. 731, Die Eiche breitet uns..., spreads for us..., 496, Er führe...mir das Heer, Let him lead me the army, &c. For other exx. of this dat., which is often used in German where we should in English express its force otherwise or not at all, cf. 658, 1001, 1163, 1189, 1861, &c., also most of the passages quoted in 181, n. It is frequent in Shakspeare: 'the sack that thou hast drunk me would have bought me lights as good cheap...,' 1 *Hen. IV.*, III. 3, 51, 'Inquire me first what Danskers are in Paris,' *Ham.* II. 1, 7. It is sometimes hardly to be distinguished from the ethical dative (cf. 1787, n.), e.g., in the present passage, where we might render, 'Pray speak more clearly.'

242. an der Hand den jungen Sohn: absolute accusative, cf. 1153, in der Seite meinen Speer, with my spear in his side; so 838, 1792.

248. Ein Blick, nicht ſtrafend...: ſtrafen, orig., to show keen displeasure, in the first place and chiefly, by words, to rebuke, reprove; then to chastise, punish, fine. The more original meaning still survives in the expressions, mit Worten ſtrafen; Einen Lügen ſtrafen, to reproach with lying, give the lie to; Einen etw. ſtrafend bemerken; Einen ſtrafend anſehen, &c., and in the adj. ſtrafbar (429), which means not only punishable, but also culpable, censurable. So, ein ſtrafender Blick, a look of rebuke. Cf. 1279.

251. hinabgewallt. wallen, a poetical word, = wandern, ziehen, to walk, wander, travel, more especially (1186) = wallfahrten, to go on a pilgrimage, or in solemn or festive procession, cf. 874. It is to be distinguished from wallen (cf. Welle, a wave), to undulate, wave (1419), surge, boil. The two verbs, distinct words, but allied in derivation

and also in some of their applications, are not seldom confused, and are classed by most dictionaries (not by Whitney) under one head.

252. verhallet war. The prefix ver has here its root meaning, 'away'; verhallen, of sound (cf. Hall, 1293, n.), to 'die away': cf. 278, 289, 349, 1333, &c. It often means 'astray,' in a wrong or undesirable direction, cf. 113, n., 261, n., 347, n., &c.

257. Hab' ich gefolgt. In the meaning obey, comply with, conform to, folgen is often (in that of obedience to a person, and when used absolutely, always) used with the auxiliary haben, as it formerly was in all senses.—auf dem Tag zu Ulm, see Introduction, p. xxi, and note on Reichsſtände, p. 108. Tag, in a legal sense, the day appointed for a transaction or session; then also the session itself, and the sitting body, the 'diet' (Low Lat. *dieta, diaeta*, Lat. *dies*).

258. von dem Herzog wich. weichen, to give way (1727), to retire, yield (312).—von einer Stelle, von Imds. Seite weichen, to quit, yielding to some pressure, actual or apprehended,—most common with a negative, cf. 1927. In the sense of abandonment without this accompanying idea of pressure or compulsion, as apparently in the present passage, it is unusual. It must be taken in its literal local sense, like the similar expression in 383, von dir getreten.

261. Verwöhnter Sohn des Glückes. The prefix ver (cf. 252, n.) here denotes the wrong or mischievous direction of the action, as in verführen (92), verzärteln, &c.: gewöhnen, to accustom, verwöhnen, to lead by custom into degeneracy, to spoil, pamper.

262. jüngſt, lately; cf. in jüngſter=neueſter Zeit, recently; das jüngſte Gericht, the last judgment.—Kärnthen, Carinthia. See 918–19, n., and Introd., p. xxii, and note 2.

265. dich mit...begnadigte. Cf. 148, n. Here begnadigen means, to treat with favour, bestow favour[s] upon; Jm. mit etw. begn., to bestow something on one as a sovereign favour. Cf. Gnadenbrief (323), a patent conveying a royal favour.

269. glücklich, happily, i.e., it is a happy thought that you remind me...

271. Heerfahrt, and Heereszug (1089), are poetic or archaic words, =the modern Feldzug, campaign.

272. die entehrte Stirne. The prefix ent is identical with ant in Antwort, *ant*swer, and emp in empfangen, &c. Its original meaning seems to have been 'against, towards.' It indicates a change of condition, either with reference to the new condition, thus indicating the action in its beginning, as in entſchlafen (chiefly fig., cf. 786, 1954)=einſchlafen, and

entblühen (1274)=erblühen (cf. Prol. 20, n.); or with reference to the old condition, out of or away from which the change takes place, so that ent often denotes reversal of the action of the simple verb, or becomes directly privative, as here, entehren, to *dis*honour, cf. entsühnen, 1327, n., entsündigen, 1396, n., entfärben, 1694. Cf. also entstellen, 1081, n., entsetzen, 57, &c. For the general meaning, 'away, off, out,' cf. entfliehen, 321; 690, 1066, 1536, 1906.

276. Da warst du freudig in des Kaisers Dienst: freudig is best taken as adj., standing in antithesis to verstoßen and entehrt in 278.

277. Nun is often used as a conjunction, being really a contraction for nun da (or for nun daß, which is found in M. H. G.), as in Eng. 'now' is used for 'now that.'—Nun Herzog Ernst...kam=gekommen ist. The correct distinction between the imperf. and the perf. tenses, neglected by many prose writers, is still more frequently set aside in poetry. The use of the imperf. is to narrate past events in their connection with other events either mentioned or thought of, to express facts mentally viewed as existing at a past point or period of time regarded in itself, without reference to the present. The perf. is used to state facts or events viewed singly and independently, and especially to express action but just completed, or regarded as extending in its effects and significance up to the present. Cf. 570, ff., Ihr habt...euch überzeugt, of a fact viewed in its present significance, followed by sahst, &c., when the speaker, going back in imagination to the past scene, proceeds to connected narration: 723, Gott verließ mich nicht, where (if the imperf. is intended by the poet in its strictly correct application), the speaker mentally reverts to some past time when he had been tempted to believe that he was forsaken: 1564, Du erschienst, 'You appeared' (viz. just now); Du bist erschienen would have the same force as the Eng. perfect. In 1647, the imperf. empfieng shows that the time of receiving is regarded, from the standpoint of the fut. time of restoring, as past and gone. But in 109, the imperf. ließ (with the qualifying words bis jetzt, indicating extension of the action up to the present) is at least a deviation from the strict rule; in the present passage, and 390, 642, 1531, &c., only poetic licence would justify it. Cf. further 689, 736, 750, 1039, 1282, n., &c. In general it may be said that where in Eng. the perf. *must* be used, there also in German it would be required in a correct prose style. (The perf. is of course also required where in Eng. it would not be used; but the inaccurate use of the perf. instead of the imperf. is much less common than the converse deviation from rule here mentioned.)

278. wähnst du dich verstoßen...: cf. 15, n. wähnen (fr. Wahn, ground-

less fancy, illusion, delusion, cf. Wahnſinn, Wahnwitz (607), madness, &c.), to believe erroneously, to be under a delusion, cf. 1334.—verſtoßen (cf. 252, n.), thrust away, rejected.

279. wie eine Reiterſchaar ſich ſchwenkt. ſchwenken is factitive of ſchwingen, *swing* (cf. 1425); like fällen (1287), to fell, fr. fallen, to fall; tränken (1403) fr. trinken; ſäugen (1979) fr. ſaugen (300), &c. Sich ſchwenken, as military term, to wheel.

281. (Sc. Es iſt) Wohl wahr... : wohl is used, like 'indeed,' not only as emphatic and confirmatory (cf. 187, n.), but also as concessive (like freilich, 'to be sure'), some qualification or counterbalancing statement being either expressed (often introduced by doch, as here in l. 294, cf. 488), or understood, cf. 892.

282. mit einem Schlag (the spaced type represents our italics), at a single stroke, i.e. suddenly.

283. Zum ſeligen Paradies. The def. art. in the compound forms zum, zur, &c. often appears in its representative and generalising sense, where in Eng. the indef. art. or none at all would be required. So, Gn. zum Freunde wählen, to choose as *a* friend, im Zorn, in a rage, in wrath, &c.; cf. Prol. 40; 613, 699, &c.

284. ſich zum Lamme hingeſtreckt: cf. ſich zu Em. ſetzen, which means to sit down by some one on neighbourly terms (cf. 863), while ſich neben Gn. ſetzen may mean merely to take possession of a vacant place beside some one.

285. mit der frommen Taube: fromm (see Prol. 6, n.), harmless, gentle.

289. Note that verſteckt (cf. 252, n.) is perf. not pres.; cf. Prol. 24, n.

290. walten, rule, hold sway, prevail, generally used of a beneficently ordering activity.

292. verdächtig (fr. Verdacht, suspicion) is 'suspicious' = calculated to awaken suspicion. Das ſieht verdächtig aus, that looks suspicious. Er iſt mir verd., I suspect him. Einer Sache verd. ſein, to be suspected of a thing. 'Suspicious' = entertaining suspicion, is argwöhniſch, mißtrauiſch.

293. uns belongs as dat. to geziemt.—zurückſtehen, to stand back, withdraw into the background, cf. 854.

294. am Abend noch...: noch, 'still, yet,' of time past, pres., or fut. (77, 152, 317, 390, &c.); 'further, in addition,' cf. 1156. It is frequently used to indicate that something 'still' continues, or 'yet' occurs, within certain limits that might perhaps be thought to terminate

or exclude it: often, though not to be translated, it may be paraphrased by 'as late as,' 'so far on as,' 'still, though so late,' cf. 691, n., 1448, 1595, n. Sometimes it may be rendered by 'very,' or 'even,' noch dieſe Nacht, cf. 774, 1437. With a designation of past time it is often equivalent to Eng. 'only, but,' noch geſtern, cf. 440, n.

295. ſteigt Gewitter auf. Gewitter, though in origin a collective from Wetter (cf. 287 das Gezweige, 1450 das Felsgeklüft &c.), is rarely used in the singular without article.

299. Dem Herzog wurmt es: wurmen is now more commonly used as a transitive verb, though the older construction with the dat. is more suitable to the meaning. Etw. wurmt [in] Em., lit., causes one a feeling compared with the griping pains of worm disease, annoys, galls, torments. 'The loss of Burgundy never ceases to rankle in the mind of the duke.'

301. Herrſchſucht. Sucht (formerly = Krankheit, cf. ſiechen, to be sickly, to pine, Schwindſucht, consumption, &c.) always denotes a *morbid* or *inordinate* desire or propensity, cf. Habſucht, avarice, Gefallſucht, &c.—der Stände Trotz: see note on Reichsſtände, p. 108, and Introduction, pp. xvi and xxvii.

302. ein uralter...Zwiſt. The prefix ur (identical with the insep. prefix er, cf. Prol. 20, n., and Urlaub, 972, fr. erlauben) has now in many words the sense of primitiveness, remote origin; thus Uranfang, the very beginning of all, Urwald, the primæval forest (cf. 765), &c. Hence uralt, so old that the origin is almost lost, very old, ancient.

303. feſt | Mußt du dich ſtellen: ſich ſo oder ſo ſtellen (cf. 8, n.) genly. means, to pretend to be...; here of course the meaning is: You must take up a secure position, one in which you will not be liable to be taken at a disadvantage, or to miss an opportunity, whatever turn things may take.

309—10. fremde Regung and neue Neigung are to be taken in a generalising and collective sense;—impulses (emotions, springs of motive, currents of will), or some impulse;—new inclinations (affections, likings), or, some new inclination. fremd here = hitherto strange to him, unfelt by him.—einmal, at some time or other, once, either in the future, as here, in the present, or in the past, as in 661. As thus used, einmal commonly has the chief accent on the second syllable (cf. 661); here the metre demands at least an equal accent upon the first; cf. 168, 691, and notes.

314. Du wirſt hervorgerufen, pres. passive with fut. force, cf. 202, n., and below, 317–18.—bewährt...in deiner Unentbehrlichkeit. bewähren (root

wahr) to give active proof or confirmation of anything, 441, of its reality or genuineness, 332, 1972. ſich bewähren, to approve oneself. bewährt, 'tried and approved.' '...proved to be indispensable.'

316. iſt auch...=wenn auch...iſt, cf. 57, n. wenn auch is concessive, 'even if,' 'though.' Eve, 273.

318. begehren in prose now usually with the accusative (435).

322. Pergamēn (Low Lat. *pergamenum*, Gr. Lat. *pergamena*—sc. *charta*—, adj. subst., fr. Pergamum in Mysia, where the use of parchment was first introduced by King Eumenes, B.C. 197—159), is the older form of the now current Pergamént.

323. Gnadenbrief: see 265, n., and 235, n.

328. eurer Gegenwart, poetic gen.=für eure G.

329. ſeid bedankt: bedanken is now used only reflectively, ſich bedanken, to tender one's thanks.

331. verhoffen=hoffen is now rare. The word is usual only in, gegen alles Verhoffen, contrary to all expectation, and in the adj. unverhofft, unexpected.

336. Auf öfteres Erſuchen (subst. inf.; erſuchen, to request)...; at the frequent or repeated request of.... öfter (or with redundant adverbial s, öfters), compar. of the adv. oft, is often used in an absol., not compar. sense, =oft, manchmal, then, as an adj.=häufig. It usually however indicates a less degree of frequency than oft and häufig; cf. längere Zeit= 'some length of time,' &c.

339. Rath or Raths pflegen, to take counsel, deliberate. In this and a few other still current phrases pflegen is strong (pflog, gepflogen); in its commonest uses, to take care of, and to be accustomed (667), it is weak.

343. ſich befrieden mit..., obs., to come to terms of peace with, to become reconciled to.—ihn durchaus in...herzuſtellen: etw. [wieder] herſtellen, lit., to place it here (hither) again, i.e. where it was before, to 'restore' it to its former place or condition. The use of the word here, and again in 576, =wieder einſetzen, to 'reinstate,' is not a current one.—durchaus, adv. (992), thoroughly, entirely, 'to re-establish him in all his dignities and honours.'

346. auserkieſt, weak form of the perf. part. instead of the more usual auserkoren (949), fr. auserkieſen. (kieſen, afterwards superseded by the form) küren, 847, =wählen, is with most of its compounds obsol. or archaic. The same root is seen in Kurfürſt, elector, and in Willkür, caprice, i.e. choice determined only by the arbitrary will.

347. das verwirkte Fahnenlehn. verwirken (cf. 252, n.) indicates a

'working' or action in a wrong direction, wrong-doing, cf. verbrechen, 494, n. In its present current use it means to 'forfeit' by such action (ver as in verſcherzen, to trifle away, forfeit by heedless levity). Its use as in 931, for to 'incur, bring on' by such action, is now almost obsolete.—Fahnenlehn, a secular fief of the first rank, held directly from the king or emperor, the investiture with which was effected by transferring to the new lord the distinctive banner of the race or clan placed under his feudal supremacy, cf. 368, ff.

348. neuerdings = von neuem, anew, now obsolete in this sense. Its current meaning is, lately, recently.

349. verleihen, here in its primitive meaning, = leihen (ver = away, cf. 252, n.), i.e. als Lehen (111, n.) geben. Hence its current signification, to confer, bestow.

350. Mißhelligkeit, misunderstanding, disagreement, is etymologically the exact counterpart of *dissonance*, the adj. hellig (only prov.) being from the same root with Hall, sound. Cf. einhellig, 578.

353—5. den alten Erbvertrag..., | Auf Unſere Perſon beſtätigt hat: (Erbvertrag, treaty of inheritance or succession. beſtätigen, to make ſtät or steady, to confirm), a pregnant construction, = has confirmed the treaty, transferring its application to me. See Introd., p. xxii.

356. die Abkommniß, obs. = das Abkommen, die Uebereinkunft, der Vertrag.—ſich bei etw. beruhigen, to be satisfied with. bei has here its usual local sense (cf. 1108, n.), the literal meaning being, to rest satisfied *at* a certain point reached or defined.

360. ausſtellen, of documents, to draw up, frame, compose.

361. wenn es euch gefällt (obs. = beliebt), if it please you.—etw. vornehmen, to take up or in hand, begin upon.

364. nach Gebühr = wie es ſich gebührt, as is right, becoming.

367. Machtvollkommenheit, sovereign power.

368—70. The right of leading the van in battle, in the imperial army, appears to have been from early times a privilege of the Swabians.

370. das Vordertreffen. Treffen, subst. inf. fr. treffen, to hit, fall upon (cf. Zuſammentreffen, meeting, encounter), means both an engagement with the enemy, and a line of battle. Hence Vordertreffen, the 'van.'

373. Zugehörde (i.e. was zu etwas gehört), 'appurtenance.' Of the forms Zugehör[de], Zubehör[de], Zubehör is now alone current.

374. In prose: ſämmtlicher or der geſammten (408) Fürſten.—Schluß, determination, resolution, decree (of a deliberative body); more usually Beſchluß (823). Cf. Rathſchluß, 75, n.

376. Zu=in addition to.

377. ein Gedoppeltes (gedoppelt instead of the usual doppelt), adj. used as subst. In translating such expressions a subst. must usually be supplied according to context; here, 'a double oath,' or 'two things.'

381. rächeſt, cf. 460, n.—zu Em. halten, to side with, be an adherent of, cleave to.

382. Mann (924)=vassal, Lehnsmann (941, cf. the collective Lehnsmannſchaft, 401), has plur. Mannen.

383. Von dir getreten: the meaning is the same as in 258. The unusual expression is to be taken literally, and is meant to give to the style more of the concrete or realistic character that belonged to the earlier forms of the language.

384. Rache dürſtend: in ordinary prose nach etw. dürſten.—kehr' ich: kehren for the more usual zurückkehren (966).

387. beſchwören, | Daß...: usually, ſchwören, daß... (379). The regular use of beſchwören is with an accusative object (cf. 97, 485, 579), which obj. however may be the neut. pron. es, with a dependent sentence in apposition: Ich will es beſchwören, daß.... With an acc. of the person, beſchwören means to 'adjure.'

388. den landesflücht'gen Grafen Werner: see Introd., p. xxi, note 1. More usually landflüchtig (546), fugitive (flüchtig fr. fliehen) from one's native country, exiled.

390. zur Stunde=bis zur Stunde, up to the present hour, time.—ſich unterwarf, cf. 277, n.

392. dieſen, him.—die mit ihm ſind, cf. Prol. 15, n.

393. Grenze, for the usual Grenzen (103), must be understood as one encircling boundary.

394. ſich betreffen (treffen, cf. 370, n.) or betreten (treten, to tread, step; betr., to come upon, surprise) laſſen, to be—lit. to let oneself be—caught, discovered, &c.

395. Ihn greifen: in prose, ergreifen, cf. 596, n.—zu des Reiches Haft: zu expresses the purpose or end of the seizure, viz. delivery into the custody of the imperial authority.

396. Em. etw. erlaſſen, to let one off a thing; to remit, spare; cf. 435, 585.

397. We say, es geht mir ein Licht auf, i.e. a light rises or breaks forth (cf. die Sonne geht auf), in which the matter in hand becomes clear, 'now I begin to see....' Then simply, es geht mir auf, es geht mir hell auf, used either absolutely or with a dependent sentence. In the analogous phrase, Jetzt gehen mir die Augen auf, aufgehen=ſich öffnen.

398. auf den Tag, to the diet, cf. 257, n., and Introd., p. xxi.

399. Usually wegen einer Sache or über etwas unterhandeln.

402. Treu' and Kraft are dat., they represent the firm ground, as it were, upon which he securely trod.

406. Entgegen ihrem Herrn, in opposition to, contrary to the will of, their lord. entgegen is genly. used only together with ſein (976), or in close or loose composition with some other verb, cf. 157, 1700.

407. Schirmvogt, cf. 107, n.

416. Auf Kiburg warf er ſich, IIe threw himself into, withdrew to. Auf Kiburg, as we still say: Ich ging auf ſein Zimmer (in an upper story); Er iſt auf dem Schloß (the position being thought of as an elevation); auf die Burg fahren, &c.—ſein feſtes Schloß: feſt (cf. 419, n., Veſte) = befeſtigt, fortified; so 658.

418. Mond as poetical for Monat (1721) takes the pl. Monden.

419. Veſte, archaic form of Feſte, itself now only biblical and poetic, = Feſtung.—brach, destroyed.

420. mit genauer (or knapper) Noth, scarcely, 'narrowly.'

421. Und irrt ſeitdem: cf. 48, n.—die Lande, a chiefly poetical plural, with the general and collective meaning: tracts of country, expanses of territory, lands or provinces taken together as an indefinite whole; while Länder means a number of separate and individual countries.

423. der ſo feſt | An mir gehalten: generally (381, 659) zu Em. halten.

428. Mit großen Dingen trägt ſich dieſer Mann. ſich mit etwas (einem Gedanken, Plan, &c.) tragen or herumtragen, = damit umgehen, lit. to go about carrying it with one everywhere; to have habitually in one's thoughts, to ponder over, entertain, &c. We also say, einen Gedanken mit ſich herumtragen. 'This man cherishes great designs.'

433. der Meuterer. Meuterei is etymologically the same with Eng. 'mutiny' (Meuterei for the—in this sense—obs. Meute, from Fr. *meute*, L. Lat. *movita*, Lat. *mota*, fr. *movere*, which in O.Fr. = *émeute*, a revolt; hence *meutin*, now *mutin*, fr. which 'mutiny'), but is less confined in meaning, being applied to any active insubordination or rebellion, not on a grand scale, against the powers that be.

438. Trotz allem, was ich Bitteres erfuhr. Cf. 1071, Was je ein Pilger Seltſames erzählt. The neut. adj. used substantively after such words as was, etwas, nichts, viel, &c., and now generally regarded as standing in apposition to them, is originally a partitive genitive, cf. Lat. *quid novi? quidquid boni*, &c. When used after the interrog. or rel. pron. was, this partit. gen. is separated from the latter by the subject of the sentence, and often also by other words: Was habe ich denn Böſes gethan?

Sieh nur, was ich hier Schönes habe. When was has an expressed antecedent, as in the present passage, the partit. gen. might be transferred to the main sentence, standing in apposition to the antecedent, or when the antecedent through the transference becomes an adj., itself becoming the antecedent,—Trotz allem Bitteren, was ich erfuhr. On the way to render such adj. substantives, cf. 377, n.

440. um Treue rühmet: in prose wegen der Treue.—noch (cf. 294, n.) jüngst (262, n.), but lately.

441. so schön bewährt, cf. 314, n.—schön, nobly, worthily.

442. Als Misiko.... The incident here related is historical, but really occurred in 1032. The proper name of the Polish prince was Mieczislaw; Wipo writes Misico.

445. Zorn, den ihr ihm tragt: in prose usually, den ihr gegen ihn hegt or tragt; cf. 929.

446. sühnen is to expiate, make atonement for; den Zorn sühnen is a pregnant expression for den Zorn durch Sühnung der Schuld besänftigen, to appease the wrath by expiation of the guilt.—anerbot: anerbieten = anbieten (1698) is usual only in the inf. as subst., das Anerbieten, offer.

448. verschmäht is here of course perfect, not present; cf. Prol. 24, n.

454. hegen, lit. to fence round, 'hedge' in (surround with a Hag, Hege, Hecke), to 'preserve' from injury or unauthorised use (so, gehegtes Holz, Wild hegen, cf. 1385), to tend (Jmd. hegen und pflegen), entertain or cherish plans, feelings, &c., cf. 853, 929. As used here and in 518, = 'harbour,' give shelter and protection to, it is no longer in current use.

460. Schwörest du den Eid? The pres. w. fut. meaning (202, n.) is often in German, as sometimes in English, the expression of *will*, Den Eid schwöre ich nicht, 'I will not...'; and in many cases where in German this is not, or not necessarily, the case, 'will' must be used in translating, even when it will be felt as conveying the idea not only of futurity, but of volition, cf. 381, 632, 1852.

461. bedingen, to stipulate for (cf. Bedingung, a condition, 485); now more usually ausbedingen.

463. Es handelt sich um etw., the matter treated of, in hand, in question, is.... ''Tis not a matter touching merely the duchy....'

465. Des Kerkers bist du ledig: ledig, = frei von, is generally used only with regard to something that binds or oppresses, that may be shaken off, not simply escaped from; here we might say in prose, der Fesseln bist du ledig.

469. Acht (meaning originally, hostile persecution,—a distinct word

from Acht, attention, though probably from the same root) is the 'ban' of the civil authority, proscription, outlawry. The power to 'put to the ban' belonged only to the king or emperor, and to him only after a judicial process and with the assent of the princes, cf. 161, 499—500. Bann denoted originally, the legal power and jurisdiction of a civil or ecclesiastical judge or ruler; then the district over which his jurisdiction extended; an edict or prohibition issued by him; finally, the punishment denounced against offenders. In the middle ages Bann was used only for the punishment decreed by the church, excommunication; this was often united with or followed upon the secular ban.

471. erinnern, to remind, is used w. an and acc., w. gen. only in poetry. ſich erinnern, to remember, takes the gen., or an and acc.

476. nicht qualifies verſchont, and would according to the more usual order immediately precede it.

477—8. Der heil'ge Gallus, St Gall; see Introd., p. xxi. — das Stift, pious or charitable foundation or institution, monastery, &c. (der Stift, peg, sprig).—erſeufzten eurem Drang, poetical for unter eurem Drang. Drang = Druck, Unterdrückung, oppression.

479. Bannſtrahl: the ban is compared to a thunderbolt ready to be hurled. Strahl, now 'ray (1053), jet,' &c., originally meant an arrow, = Pfeil; afterwards a flash or bolt of lightning, = Wetterſtrahl, 1341, Blitz.—zücken, to draw a weapon, is the same word with zucken (or zücken) to 'flash' of lightning, the root meaning being, to make a brief, quick movement, or a succession of such movements.

480. Fürſprache = the common Fürbitte (cf. 1277), mediation, intercession.

482. Deß (= deſſen, cf. 779) warnet euch... We say, Jn. vor etwas (a danger, person, course of conduct, &c.) warnen, to warn one of or against something, = admonish him to caution with regard thereto; but the construction of warnen with the gen., and its use in the sense of giving warning information or reminder of a fact or event, are obsolete or poetical. Cf. 1252, n.

484. mit Bedacht = bedächtig, with reflection, deliberately. Cf. bedenken, to think upon, take into deliberation; hence ſich bedenken, to hesitate; bedacht (1473), perf. part. as adj., thoughtful, reflective; unbedenklich (1918), without hesitation.

486. hauchen, here used poet. for [ein]athmen, to inhale, breathe.

488. worden for geworden; the omission of the prefix ge in the perf. part. of werden as an independent verb, and of certain other verbs which according to the modern rule require it, is not uncommon in

poetry and in the dialects, cf. 607, &c. Goethe wrote in familiar letters as perf. part. gangen, blieben, kriegt, &c.

490. zernichten (1608) is an intensified vernichten, the more usual word. zer denotes the breaking or resolving into parts, generally in the way of destruction, cf. zerknicken, 1001, zerfetzen, 1137, &c.—daß ich den verriethe, that I should betray, i.e. 'as to betray...' Cf. Eve, 239.

491. mir...Treue hielt=bewahrte (cf. Wort halten, Farbe halten), preserved his loyalty to me.

494. Entgelten. The prefix (cf. 272, n.) has here but slight force; gelten (cf. 1805, n.) formerly meant to restore, to give an equivalent or compensation for: hence entgelten, to pay, atone or suffer for; so 1027. —was der ältere verbrach. verbrechen (ver indicating the wrong direction of the action, cf. 252, n.), to transgress, do amiss (hence Verbrechen, a crime), was formerly used with substs., as, einen Bund, einen Eid verbrechen, =brechen (also=verwirken, cf. 347, n.), but is now used only with was nichts, etwas, &c. as obj.; Was hab' ich verbrochen? What wrong have I done?

499. nach dem Schluß | Der Fürsten, cf. 374, n.

502. als offenbaren Ächter: offenbar here='declared,' made conspicuous to the public eye. Ächter, originally the person who ächtet, puts to the ban, very soon took the meaning of ein Geächteter (541), one put to the ban, an outlaw.

503. Friede in its old technical sense (dating from the days of the Faustrecht, when powerful individuals asserted the right of settling quarrels and avenging injuries by private warfare, without reference to a superior civil authority), denoted the condition of security to person and property guaranteed within the limits of a certain territory, or to the members of a certain organized society, by the powers in authority (whether within the territory or society, or exercising superior lordship over it), being thus almost equivalent to Geleit as used below, 511. Hence the old expressions Burgfriede, Kirchenfriede, Jmd. in seinen Frieden (=Schutz) nehmen. So Sch., Euch schützt des Königs Frieden, 'the King's peace.' Here the guarantee of protection is that of the empire, which was regarded in spite of the Faustrecht as the supreme civil power; so that Unfriede, the condition of one from whom this guarantee has been withdrawn, is equivalent to Vogelfreiheit, outlawry, exclusion from the protection and benefits of civil society generally.

504. theil' ich hin, an old expression occurring in the formulas of the ban, =ertheile ich dahin,.... 'I apportion, or assign, to whence it came.'

505. Dein eigen Gut, =Allod, allodial possession, the estate pos-

sessed in his own right, not as a conferred fief.—geſtatten and erlauben, in an application no longer usual, and the language generally of the ban and excommunication, are taken from the old formulas.

506. männiglich (fr. an old gen. pl. of Mann, and gelich or glich as seen in jeglich, each or every) is an old word belonging chiefly to the language of law and public affairs, now used only as an archaic term, =jedermann, here as a dative.—Leib und Leben: Leib, M. H. G. *lîp*, meant not only 'body,' but also 'life,' in which sense it formed with its synonym Leben the above alliterative combination; cf. Prol. 34, n.

507. geb' ich dem Thier...preis: Preis (cf. Prol. 8, n.) is here the Fr. *prise* (orig. perf. part. of *prendre*, to take), a prize or booty, and Preis or preis geben (often preisgeben) is thus to give up as a defenceless prey or booty, to abandon [to the mercy of], &c., cf. 1894.

509. in die vier Straßen..., into the four roads, i.e. the four quarters, of the world.

511. Geleit (cf. leiten, to 'lead'; begleiten, das Geleit geben, to accompany), escort, safe-conduct, i.e. either an actual, armed convoy, or a documentary warrant of security. Here it is used in the wider sense in which it is almost equivalent to Frieden as used above, 503, (with which it is here coupled, in one of those combinations of synonymous words noticed in Prol. 34, n.), the guarantee of safety and protection afforded by the ruling powers in the state, *fides* [*publica*]. Cf. 1498, ſicheres Geleit (*salvus conductus*, strictly speaking, the safe-conduct given to an accused person called upon to appear before a court of trial, as to Luther at Worms), for the guarantee of safety implicitly granted to an enemy and outlaw during the fulfilment of a mission; so again, 1562.

512—14. The glove had in very early times a symbolical use among the Germans. In some tribes, among which were the Franks and the Alamannians, estates were transferred by the presentation or throwing down of a glove, apparently in token that the owner divested himself of his property and put it from him. The king or emperor, when pronouncing the ban, threw down a glove in token of the outlaw's changed relations [illegible] iety from membership in which he was thrust out. This [illegible] he origin of the custom of the middle ages, of challe[illegible] by throwing down a glove, as a symbolic announc[illegible] evious relations of peace and amity were at an[illegible] so used as symbols in the investiture of [illegible] conferring of powers and honours by [illegible] When the emperor bestowed upon a

town special privileges, he sent a glove in token of their conveyance, &c., &c.

516. ſämmtlicher des Reichs Biſchöfe: an unusual order of words, formerly used in the legal style, =ſämmtlicher Biſchöfe des Reichs.

519. Aus unſrer heil'gen Kirche Mutterſchooß. Schooß, lap (1337), is used figuratively like Eng. 'bosom,' e.g., im Schooß ſeiner Familie, &c. Say, '...from the bosom—or pale—of our holy mother church.'

521. Verflucht ſeiſt du...: conj. as imperat., 'Mayest thou be...,' or, 'Be thou....' Cf. 205, n.

522. Heerweg, in prose more usually Heerſtraße (which is accordingly used in the stage direction, p. 31), a military road, then generally, a public highway. The first good roads were as a rule constructed for military purposes.

525. thun und laſſen, do and leave undone, Thun und Laſſen, 'omission and commission,' are standing combinations.

527. was du wacheſt,...: poetic for dein Wachen, &c.

529. Wirbel (Eng. 'whirl,' circular motion) is the top or crown of the head as the spot round which the hair is circularly disposed. It thus differs from Scheitel, which marks the top of the head as the place where the hair parts (ſich ſcheidet).

532. Odem, poetical for Athem, breath.

534. Mark, marrow, in German the symbol of strength and vigour, cf. 810, 1313.—Schritt und Tritt, cf. Prol. 34, n.

535. der Kniee Beugung, cf. Introd. Note, p. 103.

541. Hin fahr' ich. fahren as a synonym of gehen now genly. means to travel by some artificial mode of conveyance, zu Wagen, zu Schiff, mit der Eiſenbahn fahren. It was formerly used almost like ziehen, implying travelling motion in its most general sense, usually with the idea of greater speed and energy than gehen or ziehen; hence its still current use =to sweep, start, dart, &c., cf. 1067, 1775, 1790, often in a fig. sense, cf. 784. hinfahren (cf. 22, n.) conveys here the idea of a rushing away into destruction, cf. abfahren, hinfahren, von hinnen fahren as expressions for ſterben; zur Hölle fahren, in die Grube fahren, &c.

543. der Hals is the neck, der Nacken only the back arched part of it, the nape, extending downward into the space between the shoulder blades; das Genick is strictly the joint between the first and second cervical vertebræ, but often in a more general sense=Nacken. But we say only das Genick (or den Hals, not Nacken) brechen.

Zweiter Aufzug.

546. Nicht darf ich's wagen, I may not, must not, venture. dürfen never means to 'dare,' with the now obsol. Germ. form of which verb (türren, pres. ich tar, imperf. ich torſte or turſte) it has no etymological connection, though it was at one time often confused with it: dürfen (formerly to need, in which sense now bedürfen) has always in its current use the meaning, to be at liberty, be authorised or have permission to,—ich darf, I 'may,' there being nothing to restrain or forbid, cf. 51, 434, 550, 997, &c.

549. zieht ſich (lit. draws itself), runs, stretches upward.

550. gebahnte Straßen. bahnen (fr. Bahn, 563, a path or made way), to open up or clear a way, is generally used only with a cognate acc., einen Weg, &c. b., to open up or construct a path or road. gebahnte Straßen are therefore the regularly made, and thus open and public roads, as distinguished from mere trodden paths.

551. Wild and the Eng. 'game' are both used, as still collective in force, even when they happen to comprise but a single individual (cf. 746, 1148); the Germ. Wild is however also used with the indef. art., for a single head of game, though it does not take a plural.

555. Schattenſitz, only poet., =ſchattigen Sitz.

564. für immerdar, poet., =für or auf immer. immerdar is a strengthened immer, dar or dare being an old form=hin, dahin, cf. Prol. 22, n.

566. in vor'gen Zeiten. vorig is now usual only=next preceding, as voriges Jahr, vorige Woche, &c., being obsolete=früher, 'former,' past.—wohl, see 15, n.

567. um Rath befragt. We usually say, Ein. um Rath fragen (where fragen, to put a question, must not be confused with bitten, to prefer a request, which might also be used), to ask a person's advice, consult him. befragen here but slightly modifies the meaning; it is often used to express inquiry of a somewhat general or detailed character, =to question, make inquiries of, *ply* with questions, &c.

571. Großen, magnates, nobles.

573. Nun? corresponds exactly to the Eng. 'Well?'

574. The neut. pron. es, representing and announcing a subject-clause to follow, is in German necessary only in a direct principal sen-

tence, i.e. where it stands directly before the finite verb at the head of the sentence; e.g. Es wurde gemurmelt, daß.... Cf. 1665, 1711.

576. hergeſtellt in...: cf. 344, n.

577. all=alles, adj., ...it was all forgotten, namely that, &c.

578—9. See Introduction, p. xxii.—einhellig, cf. 350, n.—beigeſtimmt (sc. hatte, cf. Prol. 24, n.).

580. den gleich | Betheiligten. ſich an etw. betheiligen, to take part in; ein Betheiligter, a participator.—Gedränge is here abstract=das Drängen, the 'thronging,' crowding; in rendering, it may be more convenient to say, the 'crowd.'

582. Die Loſung: Ernſt.... The watchword [being]: Ernest.... Loſung is nom., and must be taken either as elliptical, or as an absolute case, cf. 1779, n.

584. verlauten,=laut (i.e. öffentlich, kund) werden, to become known, transpire.

586. gehabt euch wohl (gehaben = haben, cf. Lat. *se habere*), = lebt wohl. Except in this greeting, still sometimes used, though quaint, gehaben is obsolete.

587. Das eben macht..., 'That is just what makes me anxious.'

588. mit verbißnem Groll: verbeißen, used with regard to pain, laughter, anger, &c., to keep 'away' or down the expression of them, by clenching the teeth (cf. to 'gulp down'); to suppress, smother.

590. alterſchwach: the more usual form is altersſchwach, feeble with age.

596. Könnt ihr's...erzwingen. The prefix er (cf. Prol. 20, n.) often conveys the idea of acquisition or attainment of what is desired, through the action indicated by the simple verb; thus greifen, (Eng. *gripe*), to grasp=make a grasp, ergreifen (31, &c.), to grasp=actually get hold of; zwingen, to force, erzwingen, to attain or effect by force; similarly langen (1714, n.) and erlangen (1070); so erfechten (1426), to win by fight, erringen (1753), &c.

602. darauf, upon it, in solemn assurance of it.

603. Emphasis on Ein, and in the next line on du.

604. Was bettelſt du? The regular construction of betteln is the same as that of bitten, cf. 33, n.

606. Geiſt, der...ſpukt. Spūk (fr. the Low Germ.), spectre, ghost, &c.; ſpuken, to wander about as a ghost, often used impersonally, es ſpukt hier, this place is haunted. Cross-roads were regarded by the superstitious as the gathering places of evil spirits.

607. Wahnwitziger!...wahnſinnig, cf. 278, n.—worden, cf. 488, n.

608. Wen dürft' es wundern? Es wundert mich or mich wundert, I

wonder. 'Who could wonder at it?' Lit. (cf. 546, n), who would be at liberty to..., who 'might,' with reason or propriety,...?

610. Miterbe: cf. Mitbürger, fellow-citizen, Mitmenſch, &c.

611. Einem auflauern, to lie in wait for.

613. Zur (283, n.) böſen Stunde: böſe = inauspicious, unfavourable, 'in an evil hour.'

614. The subject of the verbs kocht and brennt is the subst. clause in the following line, indicated beforehand by the es in mir's, cf. 574, n. 'When your having so shamefully deceived me (lit.) seethes in my bosom....' Or, perhaps better, es may be taken as impersonal, '...my bosom seethes, my brain is on fire,' the following line being epexegetical (i.e. following by way of explanation), beim Gedanken daran, or something similar, being mentally supplied with it,—'when I think how, &c.'

616. an Heeresſpitze = an der Spitze eines Heeres.—Kampfgenoß in the next line being nom., Herzog must also be nom., and to complete the construction a verb was required to which the nom. du implied in them should stand as subject (e.g., ſo hätteſt du erſcheinen ſollen). Instead of this we have in l. 618 a changed construction, which if foreseen from the beginning would have required Herzog and Kampfgenoß in the acc.

619. Für einen Landsverwieſnen. Cn. des Landes verweiſen (cf. 917), to banish from the country, hence landesverwieſen, banished, ein Landesverwieſener, an exile.

620. läufſt nun ſelbſt daher. daher (cf. 22, n.) means strictly (1), from a specified point hither. But (2), the point of departure may be indefinite (cf. dahin = hin, 22, n.), and daher then = her, heran, herbei, 'hither,' up to the speaker or person in question. Further (3), both beginning and end being alike indefinite, daher is used, like einher (cf. 1013), to denote simple motion 'along,' so daherfahren, to drive along. Here it may be taken in the second meaning, '...and now you come running to me....'

622. die nackten Lenden dir mit Purpur | Bekleben. In composition with verbs already transitive, the prefix be generally changes the direction of the action expressed by the verb. In many cases a subst. which with a prep. may be used as an adverbial extension of the simple verb, becomes the direct object of the compound verb, while the direct object of the simple verb becomes a dat. with the prep. mit; e.g. Weizen [auf den Acker] ſäen, to sow wheat..., den Acker [mit Weizen] beſäen, to sow the field. Cf. Eng. 'sprinkle' and 'besprinkle.' So kleben, to stick or paste, bekleben, to cover with something by sticking or pasting, as, Die

Wände waren mit Anzeigen beklebt. The word bekleben is here used to express contempt, like ſtoßen, to thrust, and ſchleppen, to drag. Cf. Eve, p. 82, Aue, p. 236.

625. Thronan, cf. bergan, up-hill, himmelan (1333), up to heaven, &c.

629. Der weiß für alles Rath. der is the demonstr. pron., which regularly stands in place of the 3rd personal pron., where the latter, as having demonstrative force, becomes accented. Thus 'I know *him*,' is Den—not Ihn—kenne ich. Cf. 1568, 1588, 1797, 1829, &c.—Rath, counsel, advice (977), retains in certain idiomatic expressions its old meaning, means, expedient, way out of a difficulty; dafür iſt Rath, that can be managed, or remedied; für etw. Rath ſchaffen, &c. 'He knows a way to every end.'

630. rachelos is here as much a poetic licence as 'revengeless,' =not to be avenged, would be in English.

631. Auch du biſt ehrlos, i.e. involved in the dishonour of its master through the ban.

634. ſoll ich nicht von hier (sc. gehen, cf. Prol. 3, n.): ſoll ich... (cf. 37, n.), 'I am not to...,' i.e. it is not your will to let me....

637. hörſt: hören here for anhören, to listen to.

638. Em. fern ſtehen is generally used only in a fig. sense, to have but a distant connection, not be on near terms with him. Contagion with persons under the ban was avoided as with the plague-stricken.—daß...berührt...ſtreift. The use of the indicat. in a final sentence generally marks the result as practically certain, not, like the subj., as a mere conception which may or may not be realised (1184, 1773); it is therefore here more vivid than the subjunctive. But daß... might also be taken as a consecutive sentence, =so that my breath will not....

644—45. werben um or ſich bewerben um, to make suit for, to woo. Hence Werbung or Bewerbung, suit.

646. Bräutigam and Braut are here 'bridegroom' and 'bride,' but their use is wider than that of the English words, extending over the whole period between engagement and marriage.

649. kreuzte ſich das Volk (in prose usually bekreuzte ſich), would make the sign of the cross in order to ward off from themselves all harm from his baneful presence.

651. des Thurmes Kranz, the crown or battlement of the tower.

654. dräuen, archaic and poetic for drohen, to threaten. So bedräut, 1027.

655. Und ſpräche Fluch ſtatt Segen.... ſtatt (or anſtatt, originally an Statt), used as a preposition with a subst., takes the gen. case (1285,

1584). ſtatt followed by an acc. (or a dat.) is really an elliptical construction, the acc. being the obj. of a verb in a suppressed subst. clause; so here ſtatt Segen = ſtatt daß er Segen ſpräche, or ſtatt Segen zu ſprechen.

657. Etw. um Et. verdienen, to deserve something, good or evil, of a person.

661. wenn einmal (cf. 310, n.) von mir ... die Rede ward, 'when I chanced to be spoken of.' Note the force of ward, when I *became* the subject of conversation.

664. ob das Aug' ihr flüchtig überlief: change from the direct to the indirect question, ich möchte wiſſen, das frage ich, or something similar, being mentally supplied.—flüchtig (fr. fliehen), lit., fleetingly, for a moment.—überlaufen (sep.), to run over, overflow, be suffused.

671. Armuth, abstract for concrete, = den Armen.—hin, 'away,' 'up,' (cf. 22, n.) marks the completeness of the self-devotion.

672. ſpenden (Eng. *spend*), to bestow as a gift, dispense as alms, cf. 1273.

677. mit Acht belegt (cf. Prol. 24, n.), 'laid under the ban,'.... belegen formed like befleben (623, n.); cf. Et. mit Ketten belegen, to load (by laying on) with chains, &c.

679. The Ottilienberg, or more correctly Otilienberg, the site of a nunnery founded by St Odilie, lies south-west of Strassburg, in Lower Alsatia. Not far from the nunnery is the Otilienbrunnen, the waters of which are still resorted to, as possessing peculiar virtues, by persons suffering from weak eyes.

681. weithin, far away (from where we are to an indefinite point in the distance, cf. 22, n.), 'far and wide.'—überſchaut (cf. 90, n.), 'commands.'

682. Zelter, a horse that goes at an ambling pace (im Zelt), an ambler; formerly used of a horse suited to a lady's use, a palfrey.

689. erſtarb: cf. on the prefix er (here = 'out,' 'away') Prol. 20, n.; on the use of the imperfect, 277, n.; on wem, without a corresponding demonstrative der to represent it in a different case (as nom. to muß), Prol. 39, n.; and on the prefix ent in entwurzelt, 272, n.

691. noch (cf. 294, n.), still, so late, even after having gone so far. —Note that umkehren is a sep. verb, with the accent on the prefix, and cf. 310, n.

692. Mit dieſem instead of the more usual damit.—Kreis is acc.

695. der Blindheit nächt'ge Binde löſt. nächtig fr. Nacht, night-like, dark as night. Binde, bandage. löſen, to 'loosen,' untie. 'Lifts the dark veil of blindness.'

697. hub (now less usual than hob, 964) ſie an: anheben, to begin, but only in this limited application, =begin to speak (die Stimme anheben.

698. wohl, with a certain degree of emphasis (cf. 187, n.), 'truly.'

699. Zur ew'gen Klarheit mir den Blick erſchließt. Klarheit here=Verklärung; zur Klarheit erſchließt=verklärt (verklären, to suffuse with light, to transfigure, raise from the dim and finite into the serene light of the eternal); '..., to open my eyes, and purify my vision with eternal light.'

702. Der...erhellt (sc. hat, cf. 217, n., and ſchien in next line), 'who hast (or didst) shed sweet light on....' It seems uncertain whether Uhland wrote erhellt (hat) for erhellte, coordinate with ſchien in the next line, or whether he intended a difference by the use first of the perf. and then of the imperf., cf. 277, n.

707. Wenn ſie mir blieb: imperf. indic. for pluperf. subj., geblieben wäre.—Noch kannt' ich: either the imperf. is used for the perf. (cf. 277, n.); or it indicates that Ernest goes back in thought to a past time (probably that of his outlawry and excommunication) when his hopelessly forlorn condition began, and noch means, up to that time.

710. erquickte is indicative (as appears from the following Gefangenen), she refreshed me when I was a prisoner, not subj. as conditional, coordinate with the following line.

714. herberglos (Herberge, Eng. *harbour*, shelter, fr. bergen, cf. 1386—7, and 723, n.), houseless and homeless.—will abgehen, 'is about to....'—Kriegsknecht, archaic term for a common soldier, especially a foot soldier.

716. mich zu morden (so 1409): in the literal sense, and with an obj. expressed, ermorden (so 1208) is more usual.

717. Heb dich hinweg: cf. Luther, Matt. iv. 10, Hebe dich weg von mir, Satan, 'Get thee hence, Satan.'

718. Noch wehr' ich um mein elend Leben mich. wehren with the dat. (1824) is to resist, ward off, &c.; ſich wehren (1856, cf. ſich zur Wehr—1410, n.—ſetzen), to defend oneself. ſich um (or für) etwas wehren=ſich desſelben wehren, to act on the defensive with regard to it, to defend it. ſich ſeines Lebens, ſeiner Haut wehren, kaum wehren können, are very common expressions. The prepositional construction (Wehr' dich doch um deine Sachen!) seems to be current only in parts of Germany; though both Goethe and Schiller used it.

719. kampfgerecht (cf. bühnengerecht, kunſtgerecht, &c., in accordance with the laws and requirements of the stage, of art, &c.; or jagdgerecht, gewehrgerecht, &c., expert in hunting, in the use of the gun, &c.; and

the phrase Em. or einer Sache gerecht werden, to do justice to, satisfy the requirements of) generally = kampffähig, fit or able to do battle. A comparison with 632—3 however suggests that Uhland here intends kampfgerecht in the unusual sense, zum Kampfe berechtigt, having the right to do battle.—Stoß zu! zu is used with verbs = 'away, on,'—Fahren Sie zu! Er läutete zu wie toll, &c.

723. Jetzt bin ich geborgen (cf. above, 714). bergen is primarily, to bring into safety, afford safety or shelter to, to harbour (1386); hence also to hold or contain (something concealed from view), 1949; so, to hide, now generally verbergen. geborgen, perf. part. as adj. = safe, in harbour, beyond the reach of harm, cf. 1845.—Gott verließ.....: cf. 277, n.

727. Nie vergelt' ich dir's. The pres. with fut. meaning (cf. 202, n.) is often almost equivalent to können with the inf., and may or must be so rendered, 'Never can I...;' cf. 718, 1597, esp. 1826.

729. der einzig Treue. The context seems to indicate that einzig here = allein (cf. 414); it also means, singularly, in a unique or unexampled degree.

732. Mir ist, als ob ich...sei, | Als wären.... Meseems—I feel—as though I were...,—I could fancy that...; cf. 1179. According to strictly correct usage, sei should here be wäre (cf. the following wären, hätten, and krampfte in 1179), as expressing a merely supposed case, the unreality of which is conceded. Possibly sei is used as conveying more of the idea of actual presence and reality, and thus rendering the picture more vivid.

735. zu Mittag = zum Mittagsmahl, to or for the mid-day meal.

737—8. sah ich zu, wie...: zusehen, to look on, observe, watch.—der König, Robert (997—1031), the successor of Hugo Capet.

740. der nach Solde gieng: cf. the common phrase nach einem Dienst gehen, to look out for a situation, and 1127. Sold (Fr. *solde*, Lat. *solidus*), pay, in the first instance military pay, hence Söldner (1549), a mercenary soldier; cf. Soldat, taken direct fr. the French.

742. gebannt is here of course not 'outlawed' (geächtet), nor 'banished' (verbannt), but = mit dem Bann (in the special meaning explained in 469, n.) belegt, 'excommunicated.'

743. Und zwar, 'and that....'—Augenblicks, a genit. adv. form = augenblicklich or im Augenblick, preferred by Grimm to the latter, but not in common use.

746. lief nach deinen Fährten, followed your trail. Fährte (fr. fahren, used, cf. 541, n., of the swift movement of wild animals) is the

Fußſpur of game, the *spoor*, track, trail. Werner compares himself to a hound on the scent.

749. Wie haſt du es gemacht, daß du...? How have you managed, been able to...?—bliebeſt, cf. 277, n.

752. Es heißt (cf. Prol. 17, n.), =es wird geſagt, man ſagt, they say.—Saat means both seed (219), especially seed that is already in the ground and has begun to germinate (1193); the young green plant (1314); and the standing corn.—Wetterſchein is occasionally used for the common Wetterleuchten, the harmless 'summer lightning'; here Uhland employs it for Blitz, Gewitter.

757. Woraus..., was..., [das] iſt...(or [das], Woraus...): cf. Prol. 39, n.

763. Heiligthum, cf. Prol. 33, n.

764, ff. A reference to the custom in the middle ages of affixing crucifixes or images of the Virgin on trees in the forest, where no chapel was near, for the benefit of lonely wanderers.—Bild means anything formed or fashioned (gebildet) by art, picture, image, &c.; here, picture drawn by words, of the 'great day' of the imperial election; see Introduction, p. xvii.

768. Erhebend ſich beweiſe...: ſich beweiſen was formerly used =ſich zeigen, ſich ſehen laſſen; now we say only ſich ſo oder ſo—e.g. ehrlich, tapfer—beweiſen, or ſich als etwas—e.g. einen ehrlichen Mann—beweiſen, to prove or show oneself to be.... Here the current usage gives a sufficient meaning, but possibly ſich beweiſen is intended at the same time to contain the original meaning of ſich zeigen; 'that just in the very depths of our distress it may present itself to our view, and prove to us its power to raise and support the soul.'

771. Nicht bloß, daß..., Not only (sc. is it the case) that.... Cf. the common construction, Kaum daß er Einen anſieht, =Kaum ſieht er Ein. an, and the similar commencement of a sentence with Vielleicht, daß..., Nicht einmal, daß....

772. Der Sterne Wechſelſtand, an unusual expression, =der gegenſeitige Stand..., 'the mutual, i.e. relative, position,'—the position of the planets towards each other.

773. vorbeſtimmt: more usually vorherbeſtimmen, to determine beforehand.

774. Noch (cf. 294, n.) mitten ins Leben, lit., into the middle. 'Even in the middle of life there often comes a day....'

775. Weſen (old inf. of verb to be, fr. which come war—orig. was—, wäre, geweſen, cf. Eng. *was*, *were*), mode of being, essential character.—der Gehalt (halten, to contain), contents. Das Gehalt, salary.

778. ergriff (cf. 596, n.), lit., seized, took possession of (cf. 1528), made a deep impression on; so 1444.

783. die Botſchaft, the message or announcement of the emperor's death, which was accompanied by the summons to the election of a successor.—ergieng, cf. Prol. 20, n.

784. fuhr...in, cf. 541, n., sprang up in (lit. into), came over, inspired.—alles Volk, cf. 35, n.

785. heraufzuziehn, to rise as it were on the horizon. 'A new era seemed to dawn.'

789. Dem ſonſt ſo Hohes (cf. 377, n.) nie zu Hirne ſtieg, whose brain had never yet conceived such high designs. zu Hirne ſteigen, not a current expression, is here used for (Einem) in den Sinn kommen, to enter one's mind, come into one's head (cf. ſich etwas in den Kopf ſetzen, to take into one's head), with the added colouring derived from the current phrase, etwas ſteigt Em. zu Kopf, lit. and fig., gets into his head, makes him overweening, &c.

791. Kann's doch, cf. 30, n.—Recht, law.—wohl, 'well,'=leicht, easily. We may here mark the transition from wohl with full adverbial force to the usually unaccented particle wohl, cf. 566, and 187, n.

792. wer..., cf. Prol. 39, n.—"The old writers...decide that two things, and no more, are required of the candidate for Empire: he must be free-born, and he must be orthodox." Bryce's *Holy Roman Empire*, p. 252. In practice however only Germans and nobles of some standing were elected. In theory every free man had a vote; in practice the lower vassals, when present at the election at all, only followed with acclamation the choice of their lords.

795. Hubgericht (Hube, H.G. but now obsol. or prov. form of Hufe, L.G. form which has superseded it, =a hide or portion of land), land-court, court composed of Huber, or persons possessing a Hube, and deciding disputes as to the land.—Haingericht, fr. Hagengericht (Hain now =grove, 686; Hagen meant a hedge or fence,=Hag, cf. 454, n., then a place that was umhegt or fenced in with a Hag, and thus a village with a defined boundary), village-court.—Markgeding, the court (Ding or Geding) for deciding matters concerned with the gemeine Mark (1028, n.), or land belonging to the community, comprising wood, water, and meadowland.

796. Eſch (fr. an old derivative fr. eſſen, = Saat), an expression still found in parts of Germany, = Saatfeld, cornland, with various special applications. The Eſch seems never to have been strictly speaking common land, but its cultivation and all measures with regard to its

management were more or less a matter of common agreement among the owners within the bounds of a village community. This is still the case in parts of South Germany and of Westphalia, where Eſch denotes that part of the arable land within a community or an estate which at any time is either under cultivation or left fallow (so Sommereſch, Wintereſch, Bracheſch).—Holztheil, share in the wood belonging to the community.—Sprache halten, archaic legal expression, =verhandeln, 'do business.'

799. Maienfeld, usually Maifeld, before the time of Charles the Great Märzfeld (*campus martius*), was originally the place of assembly of the whole Frankish army for review, the discussion of affairs of war, and the offering of the customary yearly presents. After its extinction in the Gallic part of the Frankish empire it continued to exist in a modified form on German ground; here it was at first more or less combined with and finally gave place to those assemblies of the magnates and dignitaries of the empire which finally developed into the Reichstag of the completed German constitution. See note on Reichsſtände, p. 108.

801. unabſehbar: abſehen, to reach with the eye, see to the end of; unabſehbar, extending so far that the eye cannot reach to the end of it, hence almost=unermeßlich, measureless, boundless.

803. Der Andrang: Andrang is here concrete, the crowd; more frequently it is abstract, as in 1100, =das Andrängen, onward pressure, thronging.

805. ſpannten=ſpannten...aus. Uhland here uses Gezelt collectively; it is generally equivalent to the simple Zelt, 'spread their tents.'

806—9. See Introduction, p. xvii, n. 2, and p. xxi, n. 2.

810. das Mark von Deutſchland (cf. 534, n.), 'the flower of Germany.'

811. jeden Volks, usually jedes Volks; cf. 842. The euphonic use of the weak for the strong inflection in the gen. sing. masc. and neut. of adjectives not preceded by an article or pronoun, as guten Muthes, &c., is only exceptionally extended to the pronominal adjectives.

813. ein Händeſchlag (altered by Uhland from the ordinary Handſchlag, now chiefly used for the giving of the hand in token of a solemn protestation or contract)=Händeſchlagen, usually Händedrücken, a shaking of hands.

816. Wuchs (wachſen), stature, figure.—Haltung (ſich halten), bearing.—Mundart (Mund, mouth, Art, kind, peculiar way or manner), dialect.—Sitte, here collective, manners, customs.—Tracht (tragen, to carry, wear), garb.

817. Waffenfertigkeit, skill in arms, thereby differing from Waffenfähigkeit (cf. 719, n.), ability to bear arms.

818. doch = yet, in spite of all that.—Brüdervolk, a people of brothers; ein Brudervolk, a brother people, a people of the same race, an allied nation.

820. jeder im Besondern, each one in particular, i.e. privately, with his nearest friends.

822. mählig, often written mälig, but most correctly mählich (root same as in gemächlich), chiefly poetical, = allmählich.

825. erkor, cf. 347, n.—zween, cf. Prol. 6, n.

826. Allbeide, prov., = alle beide, a common pleonasm for the simple beide.

827. Namensbruder = Namensvetter, namesake.

835. selbst is pron., 'themselves,' i.e. when separated from the rest, as the worthiest, and compared now only with each other.—Würde (cf. 124, and 1423) in its abstract and most general sense, personal worth and dignity of position.—fürder, cf. Prol. 28, n.

844. sich legen, of a storm or commotion, to subside.—so, in so far, in such measure, so completely.—Zug, march, 'flow.'

846. diesen oder den · den demonstr., jenen might be used instead; this one or that one, the one or the other.

847. Zu küren, cf. 346, n. In German, the word for 'to elect' (now wählen) is also used with regard to the electors singly, = 'to vote for.'

848. Um nicht am Andern Unrecht zu begehn, cf. 204, n.

850. die beiden Herrn. The form Herrn is now generally reserved to mark the sing., the plur. being written Herren (553). The title Herr belonged in older times to noblemen who without possessing sovereign power were lords of subjects, and thus stood between the Fürsten and Grafen above them, and the plain Edelleute below them. In common usage however it was applied to all the higher and ultimately also the lower nobility (with the addition of the name of their estates,—der Herr von Trotzberg, &c.), finally becoming the ordinary prefix to a man's name, = Mr. Here and in 895, 1217 the word is used quite generally for noblemen of some distinction.

854. Und jeder stand dem Andern (= hinter dem Andern) gern zurück (cf. 293), willingly gave the other the precedence, was ready to withdraw in favour of the other.

856. Weil doch.... The force of doch (122, n.)—'though one might wish or think otherwise, yet...,' 'anyhow'—will be best rendered by emphasising the verb 'must.'

858. Geſammte for ſämmtliche or die geſammten, cf. 374, n.

867. Reichskleinode. The more usual plur. of Kleinod, jewel, is Kleinodien, which, formed from the Low Lat. form of the Germ. word, *clenodium*, has displaced the true Germ. plural.

870—73. An almost literal reproduction of Wipo's words: tantas laudes Deum accepisse ab hominibus una die in uno loco, nondum comperiebam.

Si Carolus magnus cum sceptro vivus adesset,

non alacrius populus fuisset... Wipo's naive poetic warmth leads him not seldom to break forth into a line or couplet of hexameter verse in the middle of his prose.

872. Kaiſer Karl, Charlemagne, in German always called Karl der Große (18). It is often forgotten that Charles the Great was a German, not a Frenchman.

875. Woſelbſt (so daſelbſt, hierſelbſt), in which same place, a more precise and formal expression for wo.

877. Wen... (Cf. Prol. 39, n.). Though the speaker has a definite person in his mind, he expresses his sentiment in a general form,—wen ='any man whom.' Den might have been used, but would have meant 'this man, whom.' Cf. 1055, n.

884. faßt...auf, lit., takes up, viz. by mental perception, 'apprehends,' that is, instinctively selects from what is offered to view and experience that which is congenial to itself.—Bilder, pictures, 'scenes.'

885. Dazumal, a more familiar and colloq. damals, at that time, then.

887. Erglänzte mir, cf. Prol. 20, n.—der erſten Liebe Huld, 'first love's kind favours were beaming forth upon me.'

888. minniglichem Blick: minniglich fr. Minne, O. and M. H. G. word for Liebe, common in mediæval literature, and revived in the last century as a poetical and archaic expression.

889. ſtand in Vormundſchaft | Von meinem Ohm=unter der Vormundſchaft meines Oheims. (This was not really the case, see Introd., p. xix.) The foreign Onkel has almost superseded the German Oheim.

894. O nicht vergeſſ' ich's. In prose we usually say Ich habe es vergeſſen, for 'I forget,' in the sense, do not remember, =have forgotten. The pres. is however often used for the fut., Das vergeſſe ich nie!

898. Da kameſt du...herabgeſchifft. In German a past part. is regularly used with verbs of motion like kommen, ziehen, &c., where we use the pres. part., cf. 1661, 'the Count came trotting,' &c.

899. Jacht, taken like the Eng. 'yacht' from the Dutch; connected with jagen, which is Dutch as well as German.

911. ihn verlangt | Nach... When the object of an impers. verb is placed first, the impers. subj. es is omitted; es verlangt mich or mich verlangt nach... (cf. 1587), I desire, feel a 'longing' for. For verlangen as tr., 'desire'=require, demand, cf. 423.

913. nach der Erblichkeit, i.e. of the imperial crown, which he wished to make erblich, hereditary, in his own family.

914. Die ihn erwählten, tritt er..., cf. Prol. 15, n.

917—19. Des Reichs verwiesen, cf. 619, n. On Welf and Adalbert (cf. 262), see Introduction, pp. xxi—ii and notes to p. xxii.

921. Vom Anbeginn (more commonly von Anbeginn): Anbeginn is really the union into one word of two M. H. G. words, *anegin* and *begin*, but is in usage a somewhat strengthened form for Beginn or Anfang, 'from the very beginning.'

922. Ich bin dir zugethan durch Lehenseid. zugethan=verpflichtet, 'bound to,' is quite exceptional. Em. zugethan sein=to be 'attached' to, well-affected towards.

926. Damit ich ihn bekämpfe, dem auch ich.... A pers. pron. is occasionally used in poetry, instead of the demonstr. der, die, das, as antecedent to a rel. pron. heading a clause of nearer definition. Usually however the pers. pron. has its regular force, viz. that of a simple substitute for a subst. representing an object already spoken of, or present to the thoughts. The relative sentence is then one not merely of nearer definition, but of added statement. Here it may be somewhat doubtful in which way the pron. ihn should be taken, i.e. whether it should be rendered by an unemphatic 'him' (referring to er in 920, i.e. to Mann in 909), or by 'him' accented,=den, cf. 629, n. For a further illustration, cf. 1866, n.

928. Wohl wittert...: wohl accented, but not specially emphatic; it combines confirmatory force (187, n.) with that of modified assertion (15, n.). It might be paraphrased, 'It is indeed true (as all will probably agree) that...,' and approximately rendered by commencing the sentence with 'Every,' with something of deliberate stress upon it.

929. hegt auch dir...wildern Haß...: in prose gegen dich; cf. 445. The dat. may be taken as a *dat. commodi* (cf. 237, n.),='for thee.'

931. Haß, den ich...verwirkt, cf. 347, n.

934. in mich gesaugt: saugen is genly. and more correctly conjugated as a strong verb (so in 300), but is sometimes found weak even in good authors.

937. all (or alle) die Treue: cf. 35, n. alle Treue would here convey a more general sense, all the fidelity you may have shown me;

while all die Treue means, all that fidelity which you have actually shown me.

939. Auf dich hinblicke, wie du...: might perhaps be taken as a pregnant construction similar to that noted in 86, n., '...look down upon thee, and see....' More probably however wie='as', wie du nun...being equivalent to, 'now that thou...' (as in 949).

945. For the common use of was=warum (i.e. um was) cf. Lat. *quid?*

959. alles, neuter collective=alle.

961. Koller is etym. the same with Eng. 'collar' (Fr. *collier*, L. Lat. *collare*), and originally meant the neck-piece of a coat of mail or other garment, but afterwards took the wider meaning, doublet, jerkin, in which it is here used.

Dritter Aufzug.

970. unausgeſetzt: ausſetzen, to set out or aside (something looked upon as a link in a regular sequence), to make a pause in, suspend; e.g. Der Profeſſor hat ſeine Vorleſungen auf einige Tage ausgeſetzt. Hence unausgeſetzt, uninterrupted, unbroken.

971. Einer Sache (dat.) vorbeugen or vorbauen, to *pre*vent or *anti*cipate by taking precautionary measures (orig. stooping to avoid, building up a defence, &c.).

972. Noch fehlt mir euer Urlaub. Urlaub (now=furlough, leave of absence) originally meant Erlaubniß (cf. 302, n.), especially Erlaubniß zu gehen. Adelung (*Deutsches Lexicon*, 1801) gives this meaning as already obsolete, but the expressions um Urlaub bitten, von Em. Urlaub nehmen, as phrases of courtly politeness, may still be heard and read. Much commoner however is ſich beurlauben=Abſchied nehmen.

975. Der dem, was... | Entgegen wäre, cf. 406, n.

977. Anſehen. anſehen, to look at, to regard; whence perf. part. as adj. angeſehen, held in regard, respected, and the subst. inf. Anſehen, esteem or respect enjoyed, influence, authority, Lat. *auctoritas*.

978. Allwärts: usually allerwärts.—Söhnung for Verſöhnung (131).

981. Daß er nicht...wanke dem Vertrag: in prose in dem Vertrag.

983. am andern Theil=anderntheils, auf der anderen Seite, andrerſeits.

984. gährenden: gähren (1093), to ferment; 'excited.'—dämpft den Muth...: dämpfen, to 'damp' sound, soften down light, &c.; to moderate, calm down. Muth is the 'mood,' frame of mind, temper; often with epithets implying boldness and high spirit, cf. 1416, 1502; hence

without further qualification = courage, bravery, 1736. Here we may render, 'the fiery mood.'

985. der Verwegnes ſinnt. verwegen (again in 1501) is an old part., used as an adj., from the now obsol. verb ſich verwägen (M. H. G. *sich verwëgen*, = ſich auf die Glückswage legen, to throw oneself boldly on the chances of fortune; cf. wagen, to venture, from Wage, balance, chance), to be bold enough to, to dare, in which the prefix acquired something of the same force as in ſich vermeſſen (cf. 1237, n.). verwegen, bold, daring, venturesome from an underestimate or contempt of the danger, differs however from vermeſſen, overweeningly and presumptuously bold, in not necessarily implying moral censure, and not seldom even conveying more admiration than blame.

986. Und hütet..., daß nicht..., usually in prose verhüten, daß....

987. Verbindung knüpft: in prose, Verbindungen [an]knüpft. Eine Verbindung anknüpfen, to form (lit. to tie or knot on) a connection.

988. ahnen, to have an instinctive or intuitive feeling of, forebode, suspect; 'I divine the motive—the reason—of your words.'

990. ſeid ihr überzeugt, | Sein Heil (cf. Prol. 52, n.) zu fördern (Prol. 28, n.): cf. 15, n.

997. eurem Sohne frommen: see Prol. 6, n. frommen is however rarely used with a subject denoting a person.

1002—4. The King of France is here (cf. 737—8 and note) Henry I., who succeeded Robert in 1031. See Introduction, p. xxvi. An elder daughter of Gisela had died earlier.

1005. Nicht ſollt' ich...: 'I was not to...,' i.e. according to the will of the power that disposes over events, cf. 37, n.—Traualtar, marriage-altar. trauen, Trauung indicate the actual celebration of the marriage ceremony, and are thus never interchangeable with heirathen, Heirath.

1013. Einhertritt: see 620, n., (3).—der...Braut, | Der liebenden, cf. Prol. 4, n.

1015. aufgethan | So ſeligem Empfang: in prose, zu ſo ſ. E.

1018. anderen Berufes Eile, the haste required by other avocations.

1019. Auf En. hören, to give ear to, is more than En. anhören (637, n.), to listen to one; it implies the giving respectful heed to, listening with deference or obedience.—gehet jedem vor: usually geht allem [andern] vor.

1022. verſchonte is imperf. subj., = verſchonen würde. En. mit etw. verſchonen (476), to spare one something; Verſchonen Sie mich damit!—wenn ſie anders dir: anders, lit. 'otherwise, in other respects, as to the rest,' almost = ſonſt or übrigens, is used in conditional or hypothetical

sentences with a weakened and generalised force, = Lat. *modo*. The condition is generally assumed as at least presumptively true, while at the same time the possibility of some slight doubt is suggested; hence wenn anders, *si modo*, may sometimes be rendered, 'if indeed,' 'if really.' anders is however frequently merely expletive, like nämlich, and to be left untranslated.

1026. laßt es den Boten nicht | Entgelten, cf. 494, n.

1028—9. In 1030 Konrad made war upon King Stephen of Hungary, because he had made incursions into the territory of the Bavarians, in retaliation of wrongs they had done to him. In 1031 the young king Henry concluded peace with him without the knowledge of his father, "iuste et sapienter agens, qui regem iniuste iniuratum, ultro petentem gratiam, recepit in amicitiam." (So Wipo; but Bresslau thinks that a correcter account is given by the *Annales Altahenses*, which say, "rediit autem de Ungaria sine militia et in nullo proficiens, ideo quod exercitus fame periclitabatur, et Vienni ab Ungris capiebatur.")

1028. Indeß...Indeß..., cf. 40, n.—(sc. die) deutſche Mark. Mark, Eng. 'march,' is the original word for the modern Grenze, boundary, border; hence border-land; also portion of land, larger or smaller, with definite boundaries, territory or domain generally. It still survives in the names of certain provinces, as the Mark Brandenburg, and in some parts for the boundaries of a district, especially the lands belonging to a village community (cf. 795, n.).—bedräut, cf. 654, n.

1029. Aufgebot (aufbieten, to 'bid' or call 'up'), general summons to arms.—ergeht, cf. Prol. 20, n.

1031. Durch...ſtreift | Unheimlich...: heimlich, lit., 'home-like,' homely, familiar, producing the feeling of trustful ease; unheimlich, inspiring uneasiness and distrust, uncanny, sinister, weird. The full force of these words can seldom be given in English; here we might say, 'are haunting, infesting.'

1034. Zehrung (fr. zehren in the sense, to eat and drink, live,—von etw., bei einem Wirthe, &c., zehren—; to spend in living), here simply food and drink, the necessaries of life. The word is now comparatively little used, and generally only for the *cost* of living, while away from home, 'score' at an inn, travelling expenses, &c.

1038. unberitten: beritten, mounted, furnished with a horse.—bewehrt (not fr. wehren, 718, n., but fr. Wehr, obs., = Waffe, weapon), = bewaffnet, armed.

1039. Noch öffnete ſich...: in prose noch hat ſich...geöffnet would be

more correct, cf. 277, n. The statement extends up to and includes the present moment.

1041. dumpf (connected with Dampf and dämpfen, cf. 984, n., Eng. 'damp,'—cf. Addison, 'A secret damp of grief'; to 'damp the spirits,' &c.), heavily moist, musty, oppressive; of sound (1483), hollow, muffled; gloomy, dull and depressed.

1044. Erwartet, was..., waits to see what....—will, is going to, about to, will, cf. 714, n.

1047. Uhland represents the popular legend of Duke Ernest (see Introd., p. xxv) as springing up during the lifetime of its hero. In the following narrative, ll. 1062—74, he closely follows the Volksbuch.

1050. In...wandeln ſie: in prose verwandeln in..., change into, transform.

1052—3. Em. etw. ſchuld geben (ſchuld orig. subst.,=guilt, fault, blame; for the construction, cf. preis geben, 507, n.), to lay the guilt or blame of something on some one, to accuse of, attribute to.

1055. Wie, der ſo jung ſei... (cf. note on 877, Wen...). Though the observation or reasoning of the speaker is in a manner general,—'How one so young...'; yet her mind dwells on the definite person of her son, so that 'one' (or whatever other antecedent we may supply to the relative der) is not really indefinite, and der, not wer, is the appropriate pronoun.

1058. Denn='than' is now seldom used except to avoid an awkward repetition of als.

1067. Magnetberg, a magnetic rock, situated in the Lebermeer, a fabulous sea mentioned in many mediæval legends, the waters of which were curdled and thick, so that ships were held fast in it.

1071. Was je ein Pilger Seltſames erzählt, cf. 438, n.

1074. Leichtgläubige Gemüther, credulous minds, dispositions.

1075. Wohl, cf. 187, n. Gisela gives a figurative application to the mythical stories of Ernest's adventures, making them symbolise his actual adverse fortunes, and especially the treachery and inhumanity of those (Mangold himself being chief among them) whose faithlessness and selfish ambition had caused his ruin.

1078—9. ſcheitern, to be wrecked, fr. Scheiter, pl. of Scheit, a hewn piece of wood, billet; here 'spars,' or wreck.—treibt: the Germ. treiben, unites in itself the uses of its two Eng. cognates 'drive' and 'drift.'

1080—81. Weh ihm...: Weh with the dat. may mean either 'Woe to...,' as imprecation, or 'Alas for...,' as an expression of deep commiseration. Here of course the latter; cf. 1154, n.—entſtellen (ſtellen,

303, n., ent, 272, n.), to change the position of a thing, out of the old one into a worse, to *dis*place, distort.—ihm in 1081 is dat. commodi (cf. 237, n.), =for him, in his personal experience. The meaning is: Alas for him, when the noble human image, in those with whom he has to do, transforms itself into savage and distorted shapes (cf. above, 1066, 1069).

1086. Nicht um darauf zu ruhen. Note that the subject of the inf. is not that of the main sentence (cf. Eve, 246); it is however easily deduced from the context, which shows the meaning to be: nicht damit du darauf ruheſt.—den Todten nur...: cf. 181, n.

1090. ſo war die Abſicht die: die demonstr., =dieſe.

1092. Bewahrte is subjunctive, 'that I might....'

1093. Der Augenblick iſt da, is here, has come. In this common usage da loses its strictly demonstrative force—'there' as opposed to 'here'—, and means simply vorhanden, existent, present, on the spot, to hand.

1094. in der Brut: Brut is here abstract, 'during incubation.'

1098. Die Kriegsmacht, concrete (cf. 1467), =die Truppen, das Heer, the 'forces.'

1101. nützen, as trans. oftener nutzen (or benutzen), to turn to use, 'take advantage of.'

1102. Mit nächſtem, presently, shortly.

1104—6. Geblendet..., | Verſagt mir jeder Ausdruck...: while we are expecting a nom. case, viz. that of the subject implied in the part., we are met instead by a dat. of the same, and a new subject. The construction is not uncommon, but at least in prose is better avoided. In translation, either the attributive clause must be remodelled, or the proper subject restored in the main sentence, 'I fail to find words....'

1108. Die Vollmacht, i.e. the document conveying the Vollmacht, or powers of a plenipotentiary.—ablangen, prov. = abholen.— bei dem Kanzler: note that bei (cf. 356, n.) means 'at' the chancellor's, though whether we so render into Eng. will depend upon the word used to translate abholen, to fetch, call for, &c.

1109. Usually, Jn. an etw. gemahnen (in common prose mahnen), 269; cf. 471, n.

1114. rühren (cf. 154), touch to pity, move the hearts of.

1116. O gnadenreiche Mutter... The *mater dolorosa*, represented by religious art with her heart transpierced by a sword, according to Luke ii. 35.—der ein Schwert | Durchs Herz gegangen, cf. 181, n.

1122. Pilger or Pilgrim (1395), pilgrim (Ital. *pellegrino*, Lat. *pere-*

grinus), denoted in the middle ages especially those who performed journeys on foot to Rome, Palestine, or other holy places.—Säulengang, passage supported by pillars, colonnade, cloister.

1135. Luſt means both desire for (1154), and pleasure in (1302); often the two ideas run into one another.

1136. hetzen means both to hunt, pursue game, and also to set on (the dogs, &c.), let loose on, incite to pursuit.

1138. Bethränten Auges, adv. gen., with tearful eye.

1139. The legend of St Hubert relates how he was hunting one Good Friday in the forest of Ardennes, when he was met by a stag with a flaming crucifix between its horns, and was induced by its warning words to give up his wild hunting life. The story forms the subject of a well-known engraving of Albrecht Dürer.

1141. doch (122, n.) emphatic, =dennoch (924—5), nevertheless, still.

1144. ein Zwanzigender, a stag with twenty Enden, ends or points to its horns, 'a twenty-tined stag.'—ſtreichen, hunting term for fliegen, laufen, &c.

1145. Kurzweil, what makes the time (Weile, 'while') short, 'pastime,' amusement. Cf. the not precisely analogous Langeweile, ennui.—hätt' ich ihm (=für ihn) gewußt, lit., should I have known, i.e., could I have devised for him.

1147. ſchweißbeträuft is used for ſchweißtriefend, dripping with sweat. beträufen or beträufeln is to 'bedrip,' to drip something on, the thing signified by the object of the verb.

1149. Sich...vorgelegt, bent forward to take aim.

1150. gönnen, to bestow of free good will, grant, vouchsafe (1724, 1746); often simply to see with pleasure that something falls to some one's lot, e.g., Ich gönne ihm von Herzen ſein Glück. Hence nicht gönnen is precisely to 'grudge.'

1152. das leb'ge Pferd: ledig (cf. 465, n.), without a rider, riderless.

1153. in der Seite meinen Speer, cf. 242, n.

1154. Weh dir! cf. 1080, n. Weh seems here also to express chiefly commiseration, but not without a certain approach to or intermingling of its force as an imprecation. We might here render, 'Unhappy man!'—ſeine Luſt büßen (the only surviving use of büßen in this sense), to satisfy or indulge one's desire or passion.

1162. wenn irgend Noth...: irgend may be connected either with wenn, ='if at all'; o[illegible] better), with Noth, =irgend welche, 'any...,' 'some...or other

1163. der [illegible] igenheit bedeckt, cf. 237, n.; 1189.

1166. dir iſt verziehen: verzeihen, like all verbs governing the dat., can be used in the passive only impersonally (Eve, 179, Aue, 297). The impers. subject es is required only when it directly precedes the finite verb at the head of the sentence (cf. 574, n.).

1168. einen Kreis ſchließen, to 'close,' hence simply to form, a circle.

1174. Sagt meiner Frau,...ſie ſoll (cf. 37, n.)... In 1734 the subj. is used, as simply giving a message to be delivered; the use of the indic., in the *oratio directa*, conveys at the same time more or less of direct assertion or command. It therefore sometimes serves to express energy of will or desire.

1175. Witwenthum, cf. 74, n. Witwenſtand (1227) is the word in most general use for widowhood.—mein vergeſſen: the gens. mein, dein, ſein (1863) are chiefly poetical, cf. Vergißmeinnicht. vergeſſen usually takes the acc. in prose.

1176. Ward's euch ausgerichtet? Was (it, i.e.) the message delivered to you? etw. ausrichten (Aufträge, Grüße, Befehle), to 'execute,' or 'deliver.'

1177. Mein Friede war...dahin, cf. 22, n.

1179. War mir's, als krampfte ſich...: cf. 732, n. ſich krampfen an... (Krampf, cramp, spasm), to cling convulsively to....

1183. Nach St. Georgen (sc. Kloſter). Georgen is an old genitive.

1186. Zum heil'gen Grabe, to the Holy Sepulchre.—wallte, cf. 251, n.

1197. Distinguish between the sep. dúrchdringen, which is always intrans., and the insep. durchdríngen, which is trans., =to penetrate, i.e., permeate and fill.

1198. Klauſnerhaus=Klauſe (through L. Lat. fr. Lat. *claudere*), a hermitage. Klauſner, a hermit, 'recluse.'

1199. die Straße, acc. of space or direction, 'as I wandered along the road.' Most frequent with advs. and compd. verbs, den Weg hinauf [ziehen], &c.

1200. Siedelei (ultimately fr. Lat. *sedere*), a settlement, here=Einſiedelei (ein adj. =allein, cf. Einöde), a hermitage.

1205. des Weges, adverbial gen., =along the road, as in the phrases des Weges gehen or kommen, and ſeines Weges or ſeiner Wege (also ſeinen Weg or ſeine Wege, cf. 1199, n.) gehen, to go one's way.

1207. Prunkgemach, not 'state-room,' as most of the dictionaries render, but simply a sumptuous apartment.

1208—11. In reference to the popular belief that the dead cannot find rest, so long as their last wish remains unfulfilled.

1217. Die Herren (cf. 850, n.) des Landes, the chief nobles of the country, i.e. of Swabia.

1218. Daß meinem Sohne,... | Ein zweiter Vater werde, cf. 82, n.—Note that der zum Schutz...sei, and der bevogte (107, n.) are adjective final sentences = damit or daß er...sei und...bevogte. Eve, 248.

1227. Witwenstand, (Stand, rank, class or condition), cf. 1175, n.

1233. Landesherr is now used only = Landesfürst, for the sovereign prince of a country. It was formerly applied to the chief noble in a certain district, in distinction from the sovereign ruler. Here it seems to be used simply as a variation for die Herren des Landes, as above, 1217.

1234. sollten, *debebant*, i.e., 'whose duty it then was...,' used instead of hätten vertheidigen sollen, 'who ought to have...,' cf. 1340. This use of the imperf. ind. in place of the pluperf. subj. (perf. cond., Aue) is not unusual in the 'verbs of mood' können, müssen and dürfen, (Das mußtest du thun = hättest du thun müssen), but it seldom occurs with sollen or mögen, on account of the ambiguity that would often be caused.—jubelten der...Entführung zu, greeted with cries of delight.

1237. Vermeßner Sinn. vermessen (again in 1545) is a part. used as adj., from sich vermessen (cf. sich verwägen, 985, n.), to measure one's forces and make a bold resolve, to dare; then (ver having the same force as in sich verrechnen, to calculate falsely, to *mis*calculate, &c.), to be presumptuously bold through taking a false estimate of one's own powers. Hence vermessen as adj., presumptuous, arrogantly audacious; cf. verwegen, 985, n.

1239. Den du den Hort...geglaubt: a rare construction in German, and admissible only in poetry, though it differs from that noticed at the end of the note on l. 15 only in that here the complement of the omitted verb *to be* is a subst., and there an adverb or adverbial expression.—Hort (Eng. *hoard*), orig., treasure; used by Luther for the object of confidence and trust, 'rock' of refuge, salvation, &c. After becoming obsolete, it was revived as a general and poetical expression for that which affords sheltering protection, applied chiefly to persons, but also to things and places; cf. 1788.

1242. Inmitten doppelseitigen Verbands, placed between a twofold tie, i.e., bound and drawn in one direction by the conjugal, in the other by the maternal bond.

1244. stiefmütterlich, adv., (cf. 482, 1301), in stepmotherly wise, as you were his stepmother.

1246. Ein Warner komm' ich dir: in prose Als ein Warner (cf. 29, n.).

1248. In prose zürnen usually takes a dat. only of a person or of something more or less personified.

1249. des Kunrads: it is unusual to inflect proper names when used with the def. art.

1254. um zu warnen..., | Daß du entſageſt... This construction of warnen, and its use in the sense of ermahnen, to admonish to do something, are only archaic and poetical. The usual meaning of warnen is to put one on one's guard *against* something, to warn him *not* to do something. Cf. 482, n. Possibly warnen is here used absolutely, daß du, &c. being a final or consecutive sentence.—mit dem letzten Hauch des Sterbenden, &c.: a somewhat bold figure, 'with the last breath of the dying man (Duke Ernest), which I drew in—inhaled.'

1260. Em. etw. vorwerfen, to cast before, in anger or reproach; to reproach or upbraid with. The object of vorwerfen is always the offence, or ground of reproach; in the present passage it is only apparently otherwise, the construction being a pregnant one,= 'You reproach me with what no woman ever endured (sc. to be reproached with).'

1263—4. War meine..., | Die Liebe doch..., cf. 57, n.—Einſicht, lit., 'insight,' discernment. 'If my judgment was short-sighted....'

1266. So hab' ich...drum gebüßt; in prose, ihn or dafür gebüßt.

1270. deutſche Zunge..., poetic or higher style for, die deutſche Sprache.

1272. Pflegehäuſer, houses where the sick may be gepflegt (99, n.), =Krankenhäuſer, hospitals.

1273. Der Armuth (671) ſpend' (672) ich meiner Kammern Schatz, 'the treasures of my store-rooms,' i.e. food and clothing.

1277. Vermittlerin (in prose, eine Verm., cf. Intr. Note) bin ich: cf. 126, n.

1279. Du..., der du...trittſt: cf. 217, n.—ſtrafend: cf. 248, n.

1282. Was thateſt du, imperf. for perf. (cf. 277, n.); berechtigte, imperf. subj. as conditional, 'which would, or could, give you a right' (viz., if brought to the test), das dich berechtigte forming an adj. clause containing a qualification that is implicitly negatived, cf. 975. 'What have you done that gives you—or, to give you—a right... ?'

1293. Hall usually denotes a more or less reverberating sound; it might here be rendered by 'echo.'

1303. Ritterpflicht und That: Ritter must be understood with That. This might be indicated in prose by writing Ritterpflicht und -that.

1309. The oath is compared to a lock, closing the lips.

1310. verſchüttet mein lebend'ger Quell. ſchütten, to pour or throw down.

ver has in many compounds the force of closing up, shutting out, as in verſchließen, verbauen (1594), vernageln, &c.; hence verſchütten, to block up, choke. The living spring of maternal love is said to be choked up, because it is prevented by her oath from welling forth towards her son.

1312. Note the use of wollte, not würde, in order to convey distinctly the idea of *will*. On the order of words, cf. 57, n.

1316. Und berſten ſollte mir.... The dat. is here not simply a 'dat. of relation,' or a *dativus commodi* (237, n.), but indicates (cf. 190, n.) that the action takes place under the constraining power or influence of the person or thing indicated by it. It serves here to express more fully the force that already lies in ſollte, it 'should...,' i.e., I would make it...

1317. Wie iſt mir geſchehen? Etw. geſchieht Em. (cf. 166, n.), something is done to or happens to one; often impersonally, Es iſt ihm recht geſchehen, it (i.e., his ill-fortune, according to context) has happened to him as was right it should, 'he is rightly served.' So, Ich wußte nicht, wie mir geſchah, lit., I did not know how things were going on with regard to me, what was happening to me, 'I scarcely knew where I was,' 'I did not know what to make of it,' &c. Here we might render, 'What has come over me?'

1320. der Oelberg, the Mount of Olives.

1322. An mir gethan (cf. 204, n.), wrought upon me. This example may serve to show the fundamental idea from which the wider uses cited in 204, n. have proceeded.—vermocht: vermögen is very commonly used with ellipse of zu thun, 'to be able to do.'

1324. Der Schuld...bin ich los: los is in prose now generally used with the accusative. The use of the gen. gives to the otherwise somewhat familiar expression the dignity suitable to poetry. So 1806.

1327. entſühnen (ent, cf. 272, n., ſühnen, 446), to take away (einen Fluch), but also, as here, to free from the curse, or purify, by expiation. —The subject of entſühnte is the subst. clause in the following line, emphatically pointed out beforehand by the demonstr. das.

1328. wund gerungen (wund adj., cognate to Wunde, a wound), wrung it sore, so as to wound it.

1332. waſcht: the more usual and correcter form is wäſcht.

Vierter Aufzug.

Erſte Scene.

Im Vorgrund, more usually Vordergrund, foreground.

1338. ſich mir angeſchmiegt. ſich ſchmiegen (an, in, durch, &c.), to wind or creep, pressing so as to fit in or adapt oneself to the object, to nestle. ſich anſchmiegen takes the dat., or an with the accusative.

1351. Schmerzenszug: Zug fr. ziehen, to draw, a line, 'trait'; thus the lines of feature expressive of feeling or character, 'expression.'

1358. der Erblaßte: erblaſſen (cf. Prol. 20, n.), to grow pale, poetical for ſterben. '...his pale and lifeless form.'

1359. Tritt ſacht auf: auftreten, to set down the foot, 'tread.' The force of the prefix is different in auftreten in stage-directions, &c.,—to step up, on to (the stage, &c.), forward, to make one's appearance.

1360. Wacht, now usually Wache, but still Wachtmeiſter, „Die Wacht am Rhein," &c.

1364. Adalbert vom Falkenſtein. Cf. the name of the great Prussian minister, Freiherr vom (not *von*) Stein.

1371. Das eben ſoll..., 'Just that it is that shall.'—Aechter, cf. 502, n.

1373. Horſt, the nest or eyrie of large birds of prey, cf. 1801.

1384. auf wohnlich Dach. wohnlich is more than wohnbar, habitable; it means, affording a convenient and comfortable habitation. It might here be rendered by 'hospitable.' Dach has in the comparison here made a double sense, meaning literally, 'roof,' on which the vulture alights, and metonymically, house, dwelling, into which the outlaws dare not enter.

1385. behegt: behegen for the more usual hegen (cf. 454, n.). On be in such compds., cf. Eve, p. 83, γ.

1386. Schluft, the original and true H. G. form (fr. ſchliefen, to creep, glide), which has been superseded by the L. G. form Schlucht (1852), gorge, ravine.—birgt,...Herberge, cf. 714, n., and 723, n.

1392. beutſt, old form for bieteſt, fr. bieten, to offer.

1394. Der ſeinen Herzog in die Seite warf, who struck his duke in the side, viz. with a spear, see 1150; 'who pierced his duke's side.' werfen, to 'throw,' is used metonymically with an acc. of the object struck, Einen mit Steinen werfen, to 'hit' or pelt one with stones.

We also say Einem etw. or mit etw. an den Kopf werfen (where Einem is *dat. commodi*, cf. 181, n.), and perhaps less commonly, Einen mit etw. an den Kopf werfen (where Einen is direct obj. of werfen=strike, as above). When the object thrown is not mentioned, only the acc. can be used for the person, Ich werfe dich [mit einem Stein] an den Kopf. Perhaps however this construction should be characterized as in modern German chiefly colloquial.

1396. entſündiget: ent (cf. 272, n.) has privative force, entſündigen, to free from sin, absolve.—nach Hauſe kehrt, 384, n.

1405. Cf. 1209, n. The spirit of the murdered man is supposed to haunt the place where his blood was shed, until his death is expiated by the blood of the murderer.

1408. zu...die Zuflucht nehmen; usually with poss. pron., meine Zuflucht nehmen. But we say without art. or pron., bei Jmd. Zuflucht ſuchen.

1409. Der dich gemordet, cf. 716, n.—erdröhnt (for prefix, cf. Prol. 20, n.): dröhnen, fr. the L. G., is the Eng. 'drone,' but has a wider application, expressing a variety of sounds produced by strong vibration, to rumble, groan, peal, bray, echo, &c.

1410. Zur Wehr: Wehr (cf. 1038, n.) is here abstract, =Vertheidigung, defence.—Weicht vom Herzog nicht, cf. 258, n.

1413. Umflort, here in the literal sense, enveloped in Flor (1760), gauze used like crape for mourning; chiefly used figuratively, veiled, dimmed, &c.—Panier, in which p has displaced b in the now obs. Banier, and Banner (1419) are collateral forms fr. Fr. *bannière*.—Schärpe, a scarf or sash, fr. O. Fr. *écharpe*, and this fr. O. H. G. *scharpe, scherbe*, first the bag or pocket carried by pilgrims round the neck, then a soldier's scarf.

1415, ff. · On the time and circumstances of Hermann's death, see Introduction, p. xxvi.

1417. Schlachtgefild: Gefild (ge collective), poetical for Feld or Felder; cf. Waffenfeld, 214.

1419. Das Banner...wallt' ihm vor, cf. 251, n.; 'waved before him, to...'

1423. Mal (Eng. *mole*, allied with Lat. *macula*), a mark, stain, &c.; cf. Brandmal, brand, Muttermal, mole, &c.—die Würde trug, 'wore' the (ducal) dignity, bore the office.

1427. gen, archaic, =gegen. hinauf gen Suſa, up from the plains of Lombardy to the higher lying Susa, which was once a margraviate, situated a little to the south-east of Mont Cenis.

1429. The pestilence is compared to mildew (Thau for Mehlthau,

or more correctly, Melthau), which was so called because it was believed to come from the air in the form of dew.

1430—31. ſanken...dahin (cf. 22, n.) is not merely 'sank down,' ſanken nieder, but indicates further their being carried off by death, 'sank down and breathed their last.' hin has in hingemäht the same force.—Schwaden: Schwad or Schwade, 'swath,' line of grass or grain mown by the scythe.

1437. Noch in der Stunde... : cf. 294, n.

1439. ſein Anhauch, lit., his breathing upon (me), 'his breath.'

1441. The Germ. bringen includes both 'bring' (1451) and 'take,' in the sense of 'convey to,' in which sense 'take' must never be rendered by nehmen.

1444. Ergriff, cf. 778, n.—beſchämt, ashamed, because they had not recognised his worth, and had served him unwillingly, 1422 ff.

1448. der Steig (also Stieg; fr. ſteigen, to climb, ascend, 872, or with a word indicating downward direction, 241, to descend), a foot-path, more especially a hilly one. Steg, a distinct word, though from the same root, and meaning originally a narrow foot-bridge, which is still its most proper signification, is also used = Steig.

1449. Hat...gezehntet. zehnten is here used to avoid the more usual, but for poetry less suitable decimiren, to 'decimate,' or slay every tenth man. There is also a side-reference to the feudal right of the lord (here death), to the tenth or tithe, der Zeh(e)nte (sc. Theil).

1451. dein brüderlich | Vermächtniß, your fraternal bequest, would ordinarily mean, that made by you to a brother, testifying fraternal affection. Here however brüderlich is used analogously with väterlich, mütterlich, in e.g. ſein väterliches Erbe, his paternal inheritance, mein mütterliches Vermögen, the fortune received from my mother; and dein Verm. means, not that made by you, but that belonging or falling to you, '...thy brother's bequest to thee.'—dies trauernde Panier, the banner, draped in black, is personified and represented as sharing in the general mourning.

1454. lichter. eine lichte Stelle or eine Lichtung in a wood is a place where the trees are so cleared away, or so thinly scattered, as freely to admit the light, a clearing. Hence fig. of the ranks of an army, die Reihen licht machen or lichten, to 'thin.'

1457. beſſer fällt ein Mann..., 'it is better that a man should fall—for a man to fall'; a common construction.

1459. O herrlich...! Ernest's words are spoken in mournful irony, and with something of grim humour, in contemplating his singular and tragic fate.

Zweite Scene.

1465. Du gehſt dein Schloß vorüber, a very unusual construction (cf. Prol. 1, n.), in which dein Schloß is acc. of space or direction, cf. 1199, n.

1466. unaufhaltſam, not to be aufgehalten, detained or checked; without heeding any restraint or hindrance. The suffix ſam has here the passive meaning usually represented by bar, cf. Eve, p. 255.

1469. ſchmälen (i.e. ſchmal machen, M. H. G. *smeln* fr. *smal*, Eng. 'small,' now used only = narrow, slender, scanty), formerly had the meaning now expressed by the later formation ſchmälern (fr. compar. ſchmäler), to narrow, curtail, abridge; to detract from, disparage. The modern sense of ſchmälen is to chide, rail at, it being usually a less strong expression than ſchelten (1490). It is still sometimes written ſchmähten, but it seems to have no connection, except through the associations of popular etymology, with the word ſchmähen (1561, fr. Schmach, 58, cf. ſchmählich, 410), to use insulting and contemptuous language towards.

1471. heranreifen, lit., to ripen up, viz. toward maturity. Cf. herankommen, 19, to come up (towards where we are), heranwachſen, to grow up (towards manhood), &c.

1474. meidet: in prose usually vermeiden, to avoid.

1488. Count Burkhard I. of Alamannia or Swabia was the first to assume the ducal dignity, which he held from A. D. 919 to 926. The historical personage who has given his name to the Count Mangold of the play was distantly connected by descent with Duke Burkhard.

1489. Herzogswürde trug (cf. 1423, n.), archaic and poetic, had ducal rank; 'that our ancestors were dukes in Swabia.' In M. H. G. *krône tragen* was similarly used absolutely, without article = König ſein, regieren.

1492. zur Unzeit, at a wrong time, unseasonably.—ſich...offen gab, openly manifested itself, when it should indeed have been cherished, but for the time only in secret.

1498. Zutritt, right of approach or entrance, access; here, 'admission to your presence.'—ſicheres Geleit, safe conduct, cf. 511, n.

1499. Was ſoll mir | Der einzle Mann (sc. thun, cf. Prol. 3, n.)? ſoll (cf. 37, n.), 'is to,' i. e. 'according to your conception.'

1500. Der einzle = einzelne. The form einzeln (798) has superseded the earlier form einzel, [illegible] not uncommon in Lessing.

1503. So iſt [illegible] ! doch, 'really,' 'after all'—i. e., *though* I [illegible]ld not be[illegible] seemed so incredible, cf. 122, n.

1506. As we say, blood 'flows' in the veins, or 'courses' through them, so the German uses both fließen and rollen, the latter word conveying the idea of a more vigorous pulsation.

1510. An old meaning of the word Rede (connected with Lat. *ratio*), = Rechenſchaft, 'account' seems to have mingled with its more current uses in the phrases Em. Rede und Antwort geben or ſtehen, Em. Rede (now less usually zur Rede) ſtehen, to answer or give an account to one, hold oneself responsible to him, En. zur Rede ſtellen (cf. 8, n.) or ſetzen, to call one to account.

1511. des Bluts, i. e., of kinship by blood.

1514. weithin (cf. 681, n.), far away, onward.—ſich vererbt (cf. Prol. 12, n.): vererben (fr. Erbe, 604), to transmit—hence ſich vererben, to pass —by inheritance. '...are the heirloom of a long line of descendants.'

1516. Wett- in compounds denotes competition, rivalry, cf. Wette, a bet, etw. in die Wette thun, to vie with others in doing something. So Wettrennen, a race, Wettrudern, a rowing-match, Wettkampf, a competitive struggle, or in the abstract sense, 'competition.' The abstract and concrete significations so run into each other, that they can often hardly be distinguished, cf. 1880.

1520. von verkehrter Bahn, from a false path. verkehren (cf. 252, n.), to turn out of the right into a false direction or position, to turn upside down; hence verkehrt as adj., =perverted, absurd, foolish, 'false.'

1523. Auswurf, what is ausgeworfen, thrown out, as worthless, the dregs, scum, &c.

1524. ſich erkecken, ſich erkühnen, and ſich erdreiſten, differing as the adjs. from which they are formed (keck, kühn, dreiſt), have all the general meaning, to be bold enough to, to dare, presume.

1525. Dein Blut...hat ſich empört. empören (empor, in die Höhe, bringen; erheben) trans. and refl., is now used only fig., to stir up to, or rise in, revolt (cf. 62), or indignant excitement. Formerly it was also used in a literal sense, so Kleist, Ihre Bruſt empörte ſich, heaved. Here the lit. and fig. meanings are blended; Mangold's blood has risen to his cheeks, stirred up by Werner's reproaches to angry shame at his own conduct, not unmixed with resentment against his bold reprover.

1528. ergreifen, cf. 778, n.—der Väter may here mean deiner or unſrer Väter.

1530. verfangen, perf. part. as adj., a law term, applied to property under sequestration or seizure. Uhl. uses it humorously in Der Schenk von Limburg: „Den Spieß muß ich mir pfänden;...Der Spieß iſt mir verfangen." Em. [mit Leib und Seele] verfangen ſein is a not very common expression for,

entirely given up to the ensnaring influence or power of, wholly devoted to, some one.—blieb: cf. 277, n.

1532. ſonder=ohne, chiefly archaic and poetic, excepting in a few standing expressions, as ſonder gleichen, without equal.

1533. verpflichten, cf. 71, n.—heim, 'home,' i.e. to him from whom they came. Werner urges Mangold to renounce the fiefs, by accepting which he had incurred obligations incompatible with the loyalty he owed to Ernest, his kinsman and liege lord.

1534. Die eitle Gnadenkette. In eitel (Eng. 'idle'), as in 'vain,' the original idea is emptiness; hence in both the meaning of worthlessness, unreality, futility. Gnadenkette (cf. 265), a gold chain bestowed by a sovereign as a mark of favour.

1536. ſich einer Sache entſchlagen, to break loose or free oneself from.

1538. trägt, bears, brings forth, as its fruit.

1543. Er hat mich viel gemühet: Cn. mühen=Cm. Mühe machen, cause one trouble, is now rare; =Cm. Kummer, Herzeleid machen, to cause one sorrow, distress, it is still found as a southern provincialism. Probably the first signification is all that is meant here.—etw. reut mich, causes me a feeling of regret, differs, strictly speaking, from the synonymous expression, Ich bereue etwas, I repent of, in that the former represents the person as involuntarily and passively affected, the latter as himself morally active.

1546. ſtiften (cf. 477, n.), to found, establish, set on foot, bring into action, hence Gutes, Böſes, Schaden, Heil, &c., ſtiften, to 'do,' cause, stir up, &c.

1549. Söldner (cf. 740, n.), a mercenary soldier, both in the simply technical sense, and as a term of contempt.

1550. Sie mögen thun (cf. Prol. 40, n.), 'Let them do....'—(sc. das,) wofür...: cf. Prol. 39, n., end, and Prol. 15, n.

1551. Auch hab' ich nichts mit dir=mit dir zu thun. Cf. Goethe, Packe dich, du haſt nichts mit uns, wir nichts mit dir (sc. zu ſchaffen).

1553. An dir nicht üb' ich...: cf. 204, n.

1555. Stammvater, the first founder of a race.

1557. Schranz[e], a parasite, fawning flatterer; now used chiefly in the compound Hofſchranze.

1564. Von hinnen (cf. hin, 22, n.) used chiefly in an elevated style of composition, =fort, 'away.'—Du erſchienſt: cf. 277, n.

1565. Mangold compares himself to a stone hurled by destiny, which must crush Ernest and his followers.

1568. der, cf. 629, n.—Einer Pflicht, &c. genügen, to do sufficient for, satisfy, fulfil.—Wenn dem Aar der Seinen eines...fällt: a similar construction to that noted in 181, n.—Aar is the original word for eagle, but is now used only in poetry (also of other large birds of prey), having been superseded by Adler, the modern form of the old *adalar*=Edelaar, noble eagle.

1569. aus den Lüften: the plur. is poetical, 'from its airy height.'

1571. sich vorsehen, lit., to look before one, hence, to be on one's guard, beware. Cf. in colloquial English, to 'look out.'

Dritte Scene.

1573. winken, Eng. 'wink,' is to beckon or make a sign in any way; so, mit dem Kopfe, der Hand, einem Taschentuch, den Augen, &c. winken. Here it indicates the nodding of the ripe ears of corn, which seems to invite the reapers.

1575. einheimsen (fr. an old verb heimsen, and this fr. heim, home)=einernten, to get in, house, cf. the Eng. 'harvest home.'

1580. Föhren...Tannenwälder. In Germany as in England the names of the varieties of pine, &c. are much confused in popular and provincial, to some extent even in botanical use. The Föhre (Eng. *fir*) is a pine, *pinus silvestris*, which we call 'Scotch fir.' Its commoner designation is Kiefer; Föhre is chiefly South German. The Tanne, called also Weißtanne, Edeltanne, *abies pectinata*, is our silver-fir; the Fichte (*pinus*, especially) *pinus abies*, also called Rothtanne, is the spruce-fir.

1585. falb is the same in meaning with fahl, of which it is an altered form, Eng. 'fallow,' tawny, ashy grey; used also, as here, of the autumnal colour of ripe grain, of fading foliage, &c.

1588. Note that gefangen sein (cf. 205, n.) denotes the condition, not the act; it does not mean 'be captured,' but 'be, or remain, a prisoner.'—der, cf. 629, n.

1591. mögt ihr=vermögt ihr...zu..., cf. Prol. 42, n.—diesen, 'him'; dieser is used like der (cf. above, 1588) for the accented pers. pron., with the additional function of pointing out the person last spoken of.

1592. Herein! (cf. Prol. 3, n.). The usual German 'Come in.'

1593. Kundschaft, archaic, news, intelligence, as the result of inquiry; cf. Kunde, 1970, n., and sich erkundigen, to inquire.

1594. umzingeln (zingeln fr. M. H. G. *zingel*, an encircling entrenchment, fr. Lat. *cingulus* a girdle), as mil. term, to surround, encompass. —verbaut (cf. 1310, n.), built up, 'closed.'

1595. noch (cf. 294, n.), might here be rendered by 'just,' 'and scarcely have I managed just to...'

1597. Nichts rettet uns, will or can (cf. 727, n.) save us.—Entſcheid, older but now rare form for Entſcheidung, fr. entſcheiden, to decide; cf. Beſcheid fr. beſcheiden.

1600. Zuwachs, increase to our numbers, 'reinforcements.'

1606. ſich einer Sache getröſten (tröſten, to console, getroſt, of good cheer, confident), to place one's hopes in, rely upon with hope and confidence.

1609. uns erharrt, not now common, =unſer harrt, itself chiefly poetical, 'awaits our coming.' The idea of expectancy, patient waiting, that lies in harren (cf. 843) is strengthened by the prefix er.

1613. Zum Kampf begehren wir. begehren, to desire (1690), or express a desire, demand (612), is sometimes used with an adverbial expression of the direction or aim of the desire, e.g. nach Hauſe, aufs Land (sc. zu gehen) begehren. 'To go into battle is our wish and will.'

1616. verdenken (ver denoting the unfavourable—not necessarily *false*, as Whitney, Dict., *sub voce*—direction of the action, cf. 252, n.) formerly meant, to suspect (cf. Verdacht, suspicion), or think ill of a person, to censure; but is now used only in the phrase Em. etw. verdenken, to censure something in a person, find fault with him on account of it.

1620. ſo gut (sc. als) er kann. als after ſo is very often omitted; cf. ſo viel ich weiß, so far as I know, ſo ſchnell er könnte, &c.

1621. Waffenſtück=Waffe, a weapon; cf. Kleidungsſtück, article of clothing, &c.

1624. bloß geben or bloßgeben (bloß, uncovered, exposed), to expose, lay open to attack.

1625. wappnen, in modern Germ. more usually waffnen; both chiefly poetic, =bewaffnen.

1626. Iſt's eine Sturmhaub'...nur. Sturm, 'storm,' onset in battle. Haube, now used only of a woman's cap, formerly also of a man's, then of a soldier's head-piece of metal or leather. In the middle ages Haube or Sturmhaube denoted the helmet of the common soldiers; that of the knights, newer and more elaborate in construction, was called Helm (1636). Uhland seems to have this distinction in mind in the words Iſt's eine Sturmhaub'...nur. The Sturmhaube was also called Pickelhaube (fr.

Becken, a basin), the term still in use for the leathern helm of the common soldiers.

1627. Wetterſeite, the weather side, that on which the storm beats.

1628. Die Brünne, a M. H. G. word, =Bruſtharniſch, breastplate. —werd' um deine Bruſt geſchnallt, cf. 205, n.

1636. decken for bedecken, in the literal sense, to 'cover' (cf. 1164), is chiefly poetical, except in a few standing phrases, as den Tiſch decken, &c.

1640. dieſer iſt mein Sohn. The inflected, masculine form, instead of the commoner dies (Aue, § 201, 1), marks from the very beginning that it is a *person*, of the male sex, that is spoken of, and is thus more descriptive, containing in itself a part of the predicate.

1641. Note that der Deine is 'yours' absolutely, not=your son, in which latter case deine would be written with a small d.—Kloſterzwang, the constraint of the monastery-school.

1642. Waffenwerk, the use or trade of arms, warfare, =die Waffenkunſt, 1750. Cf. Waidwerk (Waid- equiv. to Jagd-), hunting, sport.

1646. Füg' es Gott...: cf. 75, n.—wie ich ihn empfieng, cf. 277, n.

1648—49. Der ich..., tret' auch ich...: cf. 217, n. The transposition of the two lines will give the usual prose order.—als Kriegsknecht (714, n.) is not to be taken literally, but as expressing his reduced condition, and especially his outward appearance as contrasted with his present knightly accoutrement.

1650—51. wobei=bei welchem, 'in which.' ſolcher (ſolch and welch are exact correlatives, *of such kind, of which kind*) serves here only to give emphasis to the expression, and is omitted in translation.

1655. Laß (sc. mich, cf. 1061, 1850) dir erzählen.—Schwank, a facetious trick, joke, or the story of such, a merry tale, farce, &c. The popular anecdote here told is of uncertain origin. An old topographer says of the little town of Abensberg in Bavaria that it had three gates, eight square and thirty-two round towers, in memory of the first Count of Abensberg, his three wives, eight daughters and thirty-two sons.

1657. Kaiſer Heinrich: Henry II., Konrad's immediate predecessor.

1658. Aufs Jagen ausritt: now usually auf die Jagd gehen, reiten, &c.

1661—62. kam...getrabt, cf. 898, n.—Reiſigen. reiſig, adj. (fr. Reiſe, in the old meaning, Kriegszug, military expedition)=mounted and ready for a war expedition. Ein Reiſiger, a horseman, trooper.

1664. Rößlein is here rather caressing and familiar than really diminutive in force; cf. the similar use of Freundchen, Mütterchen, &c. We might approximately render, 'their good steeds.'

1669. befehlen, to commend to the care and keeping of, is almost obsolete, except in a poetical or biblical style. empfehlen, to recommend, does not quite fill its place.

1671. es refers generally to the whole proceeding,—May God let it prosper, 'God give his blessing.'

1674. So, with the full accent, is often used = ſo wie die Sachen ſtehen, as things stand, as things really are.

1675. ſich losſagen von, to declare one's severance from, to renounce, disown.

1691. Ein Scharlachmantel: note that Scharlach (L. Lat. *scarlatum*), is always a subst., meaning originally scarlet cloth, and later, the colour scarlet. Here and below, 1702, it has the former meaning, in which use alone it could form the above compound. The adj. scarlet is ſcharlachroth, ſcharlachen, or ſcharlachfarben.

1696. Der Schild, shield; das Schild, sign-board, &c.

1698. Er würd' euch angeboten, imperf. subj. as conditional, = würde... werden.—gält' uns nicht | Für ſchlimmes (cf. 88, n.) Zeichen: für etw. gelten (1805, n.), to pass for, be regarded as....

1702. welk, 'withered' (1582); Scharlach as above. The faded scarlet mantle is compared with a withered flower.

Fünfter Aufzug.

1706. kaum bin ich..., | Schon blickt er... (or in common prose oftener, ſo blickt er ſchon...), 'Scarcely..., when....'

1710. Er jedes (= alles, cf. 1019) fördert, cf. Prol. 28, n.—im Schwung, in motion, agoing. Cf. colloq. Eng., 'in full swing.'

1711. Etw. iſt Em. angelegen = liegt Em. am Herzen, is an object of interest or care to him. The subject (cf. 574, n.) is here the subst. clause, Daß... &c.

1714. langt: nach etw. langen, to reach, stretch out the hand after.

1717. der Ungar, cf. 1028—9, n.—forthin (cf. 22, n., 681) usually = fortan, 'henceforth,' i.e., *from this time* forward, is here used, = 'further,' of the continuance of something already existing.

1719. kann ich's erzwingen? es, viz. what is demanded of him.

1722. The conditional clause kommen ſie ins Feld is to be taken with Sie ſind verloren, the following Gewiß iſt ihr Verderben being an emphasizing repetition of the consequence, the condition being now assumed.—Friſt is a space of time, or its termination, within or at the end of which something is to be done, hence often = respite, delay.

1726. The address with Herr without poss. pron. is only archaic, except as used occasionally to express anger or excitement.

1727. Vorwacht, later form (cf. 1360, n.) Vorwache, both now disused, = Vorpoſten, outpost, outguard.—Handgemenge (mengen, to mingle, cf. handgemein werden, to come to close quarters, to blows), a contest hand to hand, close engagement.—ſie weicht, cf. 258, n.—Sie in the next line refers of course to the enemy.

1728. Mähre or Märe, now only archaic, news, report. Its further meaning, story, tradition, legend, is partly preserved in the dimin. Märchen.

1729. Dort unterhalb: the compounds of halb, used as prepositions with the gen., are uncommon as adverbs.

1732. Bald wieder ſind wir hier: the pres. is here almost commoner than the fut., cf. 202, n.

1733. empfahn: fahen obsol. or archaic form of fangen.

1735. friſch, briskly.—im Saft ſtehen is said of trees in full sap, in prime vigour. The metaphor does not seem very happily applied to swords. It is hardly to be supposed that the word Saft can be intended to suggest blood.

1736. Es kämpft ſich raſch. Cf. for this impersonal reflexive use of many verbs in German, Hier liegt ſich's bequem, it is comfortable lying here, here one can lie comfortably; Da wohnt ſich's ſchön, &c.

1740. Strom differs from Eng. 'stream' in always denoting a strong current (Strömung), and usually considerable volume. So ein Bergſtrom, a mountain torrent, der Rheinſtrom, &c.

1741. Dem man...: in prose, gegen den man einen ſo mächtigen...

1746. das Heil, cf. Prol. 51, n. and 1204, Seelenheil. Adalbert has hoped to find in the sacrifice of his life for Ernest that 'salvation' of his soul which he had vainly sought to secure by penance.

1751. Jetzt tummle dich. tummeln (connected with Taumel, Eng. 'tumble'), to put into vigorous motion to and fro, as ein Pferd tummeln, to exercise, make to prance. ſich tummeln, to take active exercise, spring about, wrestle; to bestir oneself, fam., 'look alive,' &c.—Strauß, chiefly in poetry, a hard struggle.

1753. Meiſterſchaft, in allusion to the course of initiation into a trade,

in the time of the old guilds. The Lehrling (1750) or apprentice became a Geſelle, or journeyman, and finished the course which gave him the right to become himself a master, the Meiſterſchaft, by producing his Meiſterſtück, or masterpiece, as the proof of his skill.

1762. Jetzt geht's hinab...: es geht, lit., there is a going, the context telling who it is that goes. Wohin geht's? may thus mean, Where are you going? Where are they going? or, Where shall we go?—Hochzeitreihn: Reihen or Reigen, chiefly poetical, an orderly procession following a leader, especially in dancing, thus 'dance,' especially a circular dance.

1764. In allusion to the custom in mediæval chivalry, according to which every knight devoted himself to the service of some noble lady.—We say an Etw., etw., denken, but more usually Jmds., einer Sache gedenken.

1767. zum Tod, not temporal (=bis zum Tode), but final (=zu ſterben); 'inspire me with courage to die.'

1771. dieſer Männer, gen. in apposition to the poss. pron. unſre, the subst. Kraft belonging to both.

1772. erſchwellen (er—cf. Prol. 20, n.—with similar force to an in anwachſen, indicating the beginning and gradual rise of the action) is a somewhat rare word, in place of the simple ſchwellen, or of anſchwellen, as in 1769.

1779. Und drunten ſchon die Lanzen vorgeſtreckt neither is a complete sentence, nor stands in grammatical or logical connection with one. It cannot be strictly called elliptical, since no suitable way of filling up an ellipse offers itself, and the speaker evidently has none even remotely in mind. We have simply the conjunction of a subst. with a perf. part., which expresses the verbal idea in a past but not finite form, the connection of the two being not grammatically indicated and defined, but rendered by the context alone sufficiently clear for practical purposes. Such 'absolute' constructions are not uncommon, especially in animated language, cf. 1153, 1792. Buyck's description of the battle of Gravelines in the opening scene of Goethe's Egmont offers several examples.

1781. Raubgevögel, birds of prey. Gevögel is the old collective of Vogel, which has been superseded by the now current Geflügel.—wimmeln, to be in lively thronging motion, to swarm; Fiſche wimmeln im See. wimmeln von (der See wimmelt—or, es wimmelt im See—von Fiſchen), to swarm, or be alive with.

1783. Jetzt ſind ſie zuſammen, cf. Prol. 3, n.

1784. das, 'those,' cf. Eve, p. 34, Aue, § 201, 1. Are they men, or mere passive waves?

1785. zerwirft (cf. 490, n.), dashes aside and into fragments, 'dashes into spray.'

1786. Glied as a mil. term is 'rank,' a number of men abreast. Reihe, when used in contradistinction to this, is 'file,' a number of men one behind the other (so Reih' und Glied, 'rank and file'); but in its more general meaning it denotes a row or line generally. Below, 1794, it is used interchangeably with Glied.

1787. Seht mir den Werner! mir is an example of the 'ethical dative,' which—always a personal pronoun—marks the person as taking or supposed to take an interest in the action or event spoken of, and often serves simply to give liveliness to the expression. It can seldom be rendered in modern English, though not uncommon in Shakspeare: 'Say'st thou me so?' 2 *Hen. VI.*, II. 1, 109; 'leap me over this stool and run away,' ib. 144; 'Whip me such honest knaves,' *Oth.* I. 1, 49. A fixed line can hardly be drawn between it and the 'dat. of interest' (cf. 237, n.), of which it is really but a particular case, cf. the last quoted passage from Shaks., further, 'I will roar you as gently...,' *Mids.* I. 2, 84, &c. Cf. Aue, § 358, Eve, 67.

1790. führt, cf. 541, n.—einzeln = einzelnen, cf. 1500, n.

1792. zerſpellen, for the modern zerſpalten, to split, cleave asunder.

1795. Traun (from in Treuen, old dat. sing. of Treue), 'i' faith,' 'forsooth.'

1797. O! die ſind, cf. 629, n.—ſtark often = very, very much.

1803. lüftet er die Schwingen. lüften (in die Luft, i.e., in die Höhe, heben), to raise into the air, to 'lift,' now generally used for, to raise slightly, as den Hut, Schleier, &c., lüften.—Schwinge and Fittig are both poetical words for Flügel.

1804. Sie holen aus. ausholen, orig. a fencing expression, to stretch out the arm, or throw the body into position, preparatory to striking a blow, hence, to take a deliberate start, to 'make ready.'

1805. Jetzt gilt's. gelten (connected with Geld, and giltig, valid), to be worth, to be valid, of force, to hold good, has numerous idiomatic uses. The impers. es gilt, used alone, means, it is serious earnest, now's the time, now comes the tug of war.—Jetzt wär's Zeit: the conditional is often used in place of the indicat., to tone down the positiveness of a statement, or to indicate some reserve or diffidence in making it. The same thing is found in English, though less frequently. 'Now, methinks, 'twere time...'

1807. umflü'gelt: the usual term for to 'outflank' is überflü'geln.

1809. Segelbaum, archaic for Maſt.

1810. Knaul, or Knauel, more approved form Knäuel (connected with Eng. 'clew'), a ball, of thread or the like. We should usually say in einen or zu einem Knäuel gerollt.

1811. An allusion to the story of Laocoon, Virg. *Aen.* II. 203—227, represented in the well-known group in the Vatican.

1814. ſich [auf]bäumen, to erect oneself (straight, like a tree), to rear.

1822. im Arm, *on* his arm, supporting him, see below, stage-direction.

1823. Recke, mighty warrior, hero, an old word very common in mediæval heroic poetry.

1826. bring' ich ihn=kann ich ihn bringen, cf. 727, n.

1833. ſtopfen (L. Lat. *stupare*, fr. Lat. *stupa*, tow) is to 'stuff' (Federn in ein Kiſſen, or ein Kiſſen mit Federn, &c.), or 'stop,'=fill up, close, obstruct (ein Loch, &c.). Its use for 'stop'=check, arrest, is chiefly Low Germ. (ſtoppen); it seems not quite certain whether its application as a medical term, die Blutung ſtopfen (now more usually das Blut ſtillen), to check bleeding, to stanch, is to be brought under this head, or whether it is to be referred, together with its use=to constipate (verſtopfen), to the first quoted meaning.—ſeines Blutes Qualm=ſein qualmendes Blut, his reeking blood.

1834. Iſt's Leben noch nicht gar? The original meaning of gar is finished, ready for use. As adj. it is now used only for 'done'=cooked enough. Its use as here=alle, at an end, used up, &c., is a provincialism, found in Swabia, Bavaria, &c. The adv. gar, 'very,' originally meant completely, as is still to be seen in ganz und gar.

1841. Jetzt reißt's, i. e. der Lebensfaden, the thread of life breaks.

1845. Er iſt geborgen, cf. 723, n.

1856. auf den Tod is not simply 'till death'; auf with the acc. here marks the *direction* in which the result must lie, as in the expressions auf den Tod ſiechen,—verwundet ſein, 'to be sick unto death,' ſich auf Leben und Tod ſchlagen, to fight so that the issue is life or death, *à outrance*. ſich auf den Tod wehren is then to meet death as the inevitable end in self-defence to the last. The Eng. phrase 'to the death' might perhaps be made to convey this meaning.

1857. eine Neige Bluts. Neige (fr. neigen, to incline, descend, go down to the end), the remainder, sediment, lees.

1859. Popular superstition.—kräftigt, cf. 202, n.

1860. In allusion to the story of Cadmus and the dragon's teeth.

1864. Cf. 1110, ff.

1866. Sie bluten..., die.... (Cf. 926, n.) Sie is not here equivalent to the demonstr. die, is not the grammatical antecedent to the following rel. die, but has the regular independent force of a pers. pron., referring to certain persons whom the speaker has in his mind. die is epexegetical, explaining who these are; it is a rel. with the antecedent unexpressed (cf. Prol. 15, n.). Written in full then, the meaning is, Sie bluten alle, nämlich die, welche dir übrig ſind. The mode of expression is here indicative of excitement.

1868. alles Streits may mean either (cf. 35, n.), of all the strife (viz., in the particular case, just terminated), or by hyperbole, of all strife.—Heerhorn (now little used), war-trumpet.

1869. Meinſt du? 'So,' in 'Do you think so?', 'I believe so,' &c., is usually left unexpressed in German.

1870. On the order of words (ich being made emphatic), cf. 57, n.

1874. Markſtein, cf. 1028, n.—Haus und Hof, cf. Prol. 34, n.

1876. Blutsverwandtſchaft (in 1553, abstract), here concrete and collective (cf. 239, 401), blood relations, kith and kin.

1879. Geeifert und gewettet is a ἓν διὰ δυοῖν for gewetteifert, vied. eifern (mit Jmd. in etw., um etw.) is used = wetteifern (cf. 1516, n.), but wetten, to bet, is quite unusual in this meaning.

1884. Halt (sc. den Schild) vor! 'Defend thyself.'

1891. ohne Wunde..., | Als jene: for ohne andere..., als.

1897. O thut es doch! Accent on thut, doch unaccented. doch here strengthens the imperative, adding urgency to the request. Note that if doch were accented, it would be equivalent to dennoch, nevertheless.

1900. Ich hab' es durchgehaun durch euer Heer. We say ſich durchhauen, durchſchlagen, durcharbeiten durch..., to hew, fight, work one's way through... The above construction is here used somewhat freely for, 'I have hewn a way for it through your army.'

1904. Hieher gehört's, lit., it belongs here (hither), 'here is its place.'

1906. Was iſt's? 'What is this?' What ails me?

1907. The Fähnrich (either fr. Fahne, or a corruption of M. H. G. *venre*, = Fahnenträger: the second part of the word is of uncertain origin; Weigand's etymology, followed by Whitney, is at least doubtful) was in the middle ages and later really the bearer of the standard or colours. In modern times Fähnrich became, like 'ensign,' the designation of the officer of lowest standing in the infantry, who is however now more usually called Sekondeleutnant, while the Fähnrich is a non-commissioned officer ranking next to the Feldwebel, or serjeant-major, and serving as a

candidate for a commission. He wears the officers' sword-knots (Portépée), and is hence also called Portépéefähnrich.

1921. Die Kerzen mögt (Prol., 42, n.) ihr neu | Anzünden, cf. 536—9.

1933. erwürgen (er, cf. Prol. 20, n.), orig. and properly, to suffocate or strangle, then often used generally for, to kill, slay.

1935. Geſchehen iſt (cf. Prol. 39, n., end, and Prol. 15, n.), zu was (cf. Prol. 42, n.)..., What you stirred me up to do, is done.

1942. Sich einer Sache entledigen (cf. ledig, 465, n.), to deliver oneself of, discharge, deliver.

1943. Die mir...bedünkt. We say es dünkt mich or mir (754), but the compound with be is properly transitive, taking only an acc. The dat. is not uncommon, but is rightly condemned by Grimm as a groundless deviation from analogy (cf. bedenken, &c.).

1946—58. See Introduction, pp. xxv—vi.

1953. Angebinde, a present, from an old custom of tying presents, as flowers, money, and other gifts, to the neck of the receiver, on birthdays, &c. Ein. anbinden for Em. ein Geſchenk machen, is not yet quite obsolete. Grimm does not sufficiently distinguish Angebinde from Eingebinde, which is only a christening present, originally one tied by the godparents into the child's cradle (einem Pathen etwas einbinden).

1954. in Gott or im Herrn entſchlafen (272, n.), to 'die in the Lord.'

1957. The lance of St Maurice was one of the insignia of the kingdom of Burgundy, being regarded as sacred, and bearing a similar symbolical character to that of sword and sceptre. When it passed into the possession of the German kings, and whether there were two sacred lances, one given by Rudolf II. to Henry I. and the other by Rudolf III. to Konrad II., appears somewhat uncertain. (Waitz, *Deutsche Verfassungsgeschichte*, VI. 233—5.)

1960. wie ſauer mir | Die Frucht geworben. ſauer does not here mean that the fruit has proved 'sour' in the tasting. Etw. wird Em. ſauer is a very common expression, meaning, costs one laborious effort, severe toil; Dem Kranken wurde das Gehen ſauer. So, Er läßt es ſich ſauer werden, takes great pains, works hard; Em. das Leben ſauer machen, to make one's life a burden, embitter one's life, &c.—ſpielend, as easily as if it were mere play. '...didst thou know the pain and toil that fruit has cost me, which thou so lightly pluck'st.'

1970. Kunde (knowledge, news, intelligence), is often used by Uhland = Sage, Heldenlied, legend.—The alliterative combination (cf. Prol. 34, n.) ſingen und ſagen expresses the collective functions of the poet or minstrel of the middle ages. In M. H. G. *singen* = to sing, to

read or repeat in a recitative chant, also to compose and recite lyrics; *sagen* = to narrate, read or recite poems, or compose them for recitation. There was thus, in this connection, no sharp distinction between the two words. (Cf. a similar approach to each other in *sing* and *say*, as combined in ecclesiastical use, in the Prayer-book.) The phrase is often used by Uhland and by Goethe to express generally the activity of the poet. Here we may render, 'sing or tell.'

1974. Und ſo mit tiefem Mitleid, for mit ſo tiefem Mitleid, an order of words at one time common.

1978. Soll der (cf. 629, n.) mir todt ſein...? Soll... (lit., Is he to be...? i.e.,—cf. 37, n.—is he according to your conception to be so regarded), has the force, Do you mean to say that...? Can it be that...? Cf. the common usage, Er ſoll krank ſein, he is said to be ill (i.e. the authors of the report will have it that...).

1980. In allusion to the legends preserved in the Volksbuch.

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